

Ed: THE *Venn. 10662 d*
LIVES
OF

PICUS and PASCAL,

Faithfully Collected from the most
Authentick *ACCOUNTS* of them.

To which is subjoin'd

A

PARALLEL

Between those two

CHRISTIAN WORTHIES.

Edward
By Mr. **JESUP.** (8)

LONDON:

Printed for *J. Hooke*, at the *Flower-de-Luce* over-
against *St. Dunstan's Church, Fleetstreet.*

MDCCLXXX.

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CHRISTIAN THIRDS.

By Mr. JESUP

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Printed for J. H. B. at the Press of J. B. B. over
against St. Dunstons Church, Westgate.

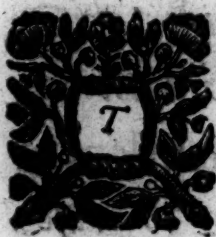
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THE
PREFACE.

 *HIS* Life is written,
that the Reader may
Live it ; and to pre-
serve, in the Records
of Time, a Light, which once In-
fluenced all the Schools of Philo-
sophy and Divinity in the Chri-
stian World. It hath subsisted
like Fire under the Embers, for
two hundred Years past, in the

(b 2)

Lan-

The Preface.

Language of Sir THOMAS MORE,
that it might receive all the Beauties,
which that great and good Man's,
nervous Way of Thinking, join-
ed with the present nervous Way
of Writing could give it. The late
Illustrious DUKE of DEVONSHIRE,
engaged a Friend of mine to Pub-
lish it, with leave to Dedicate it to
His GRACE. The DUKE's Death
happening before the Undertaking,
was the Reason why it did not ap-
pear before now. The Gentleman
so engaged, desired Me to prose-
cute the Design, and when I con-
sidered the Genius of my Friend,
who was to have undertaken it,
when I reflected upon the distin-
guishing Faculties of the Noble
Personage, who desired to become
the

The Preface.

the Patron of it ; and, above all, when I weighed, Attentively within my Mind, the vast and penetrating Capacity of an Author so universally Renown'd, as Sir THOMAS MORE was, who thought it worth the Time and Study of a LORD HIGH CHANCELLOR, to transmit it down as a bright Example to Posterity ; I began to doubt that I should prove unequal to the Task, but then I concluded, it must be impossible, a Work of this Kind should not succeed, provided it was only put into a tolerable modern Dress, which was almost All, that was left for Me to perform.

The

The Preface.

The Reader will find this Work very much contracted, from the Length, which it bears in the Original; but though I have avoided the Prolixity used in the Days of Sir THOMAS MORE, yet I am not conscious of having omitted any material Circumstance. The present Way of Writing is so succinct and comprehensive, that it would even Abbreviate that History of three Words, (as short and pithy as it was,) which JULIUS CÆSAR wrote to his Friend Amintius in Rome, of the Victory, which he obtained, near Zela, over Pharnaces, the Son of Mithridates, King of Pontus. For it would reduce his Veni, Vidi, Vici,

to

The Preface.

to an, I OVERCAME. This Brevity is no where so finely observed as in Holy Writ. To mention but One out of many Instances, GOD himself appear'd more formidable to Moses from the burning Bush on Mount Horeb, by the Emphatical Words, Ego sum qui sum, I AM THAT I AM; than the most voluminous Treatise on his Omnipotence could have represented him.

Here I must correct my self for fear of running into the Error which I condemn, and of being thought too prolix and tedious in the very Discourse, by which I would endeavour to recommend the manly Brevity, the comprehensive

The Preface.

five Vigour and Energy of our present Language, and shall therefore conclude the Preface without more ado, that I may not detain the Reader from the Work it self, being fully convinced, that my own Sentiments ought to give place to those, which are so much better.



THE



THE
L I F E
O F
JOHN PICUS,
PRINCE of *Mirandula*.



URIDIS, Daughter to
CONSTANTIUS the Em-
perour, who was Son to
CONSTANTINE the great,
fix'd her Affections on
MANFRED, a person of extraordinary
Qualifications, and, at that time, of the
A Court

Court of CONSTANTINE her Fathers Brother. He, appriz'd of the Conquest he had made, endeavour'd to Confirm it by Improving every Occasion of Meeting her in Secret; and, after they had bound each other by an exchange of Hearts, under the most solemn Vows, they withdrew (unknown to any body) with all the Money and Jewels they were possess'd of; and, coming first to NAPLES, they took the way from thence to RAVENNA, but, their Circumstances making it Perillous to rest in any Town well Peopl'd, they retir'd to the place where MIRANDULA now stands; and where they purpos'd to ratify those Affections, in which they found their greatest Happiness. The Country was cover'd with Woods and Thickets, by which they had the advantage of a more agreeable Solitude. There they Married, made a Purchase, and the Cottagers unanimously Elected him their Chief, so they became a People, requir'd his

his Protection, and were Determin'd by him in all Causes and difficulties that arose amongst 'em.

SOON after the Establishment of his little Monarchy, EURIDIS, brought him three Sons at a birth, the first of which he call'd PICUS, the second PIUS, and the third PAPAZZO. This occasion'd so great Joy to the Inhabitants, that they made a full and free *Surrender* of their natural Right of *Ruling themselves*, and of all the Power they could put into *his Hands*.

TIME bringing the Emperour into ITALY, all the Countries and Provinces sent their respective Proxies to Complement him upon his Arival. MANFRED appear'd, among the rest, in the Name of the People, that had Subjected themselves to him. The Emperour had lost the Remembrance of his Person, and conferr'd the honour of Knighthood, with many other favours, upon him at his first appearance;

For such was his Conduct, and such his address, as attracted the Affections of the Emperour, and distinguished him to great Advantage. Presuming this might be the most favourable occasion would that offer for the Discovery of himself, he fell at the Emperours feet, acknowledged who he was, confess'd his high Ingratitude in retiring with his Daughter without his Leave or Knowledge, ingenuously related the History of his Life, from his Departure to that time, and earnestly implor'd his Mercy. His Candour wrought so effectually upon the Passions of the Emperour, that he immediatly Pardon'd him, Created him Count and Marquis, made him a grant of a considerable District, confirm'd his Government over those, that had before Submitted to him, and gave him the BLACK-EAGLE for his Arms, which is the Arms of MIRANDULA at this day.

EURIDIS soon made her Submission and was Reconcil'd to her Father, upon
which

which she brought her three Sons to his Court, where they continu'd to his Death.

ON account of this triple Birth, the chief Town of the Province was call'd MIRANDA, to which they return'd at the Death of the Emperour, and it is the very Town, that is now call'd MIRANDULA.*

THE Prince who furnishes us with this Subject was the Son of JOHN FRANCIS PICUS, *Lineally* descended from PICUS the eldest Son of MANFRED, and his Mother, whose name was JULIA, was of noble Extraction, and gave him Birth in the Year 1462, when PIUS the second govern'd the Church, and FREDERICK the third commanded the Empire, his Capacity prov'd so strong and Beautiful, that, tho' his Veins were Enrich'd with the Blood of CON-

* This Story, tho' doubted by some, is related by those grave and learned Authors; Franciscus Pius and Leander Albatius.

STANTINE the great, 'twas the Opinion
of the World, he *return'd* his *Ancestors* more
Honour, than he *receiv'd* by his *Birth*.

HIS Make was large, his Shape very
good, his Complexion fair and ruddy, his
Eyes grey, clear and quick, his Teeth
White and even, and his Hair yellow, bear-
ing an easy Curle.

IPRESUME he might be very Young
at the Death of his Father, for his Mother
had the care of his Education and fix'd him
so early in the Schools that he became an
excellent Humanist in his twelfth Year, and
was number'd with the most eminent Poets
and Orators of his time.

'T WAS observ'd, at his first appearance
in the Schools, that his Fancy was Gay and
Bright, his Wit strong and ready, and he
had a Richness of Memory that had hardly
been enjoy'd before him; For it was observ'd,
that, what he had but once heard, he would
Repeat forward and backward without mis-
taking

taking the least Sylable ; and it was peculiar to him, never to lose, what he had obtain'd, tho' but once Reading, or hearing a thing made it his own.

IN his fourteenth Year he began to Read the Canon Law ; in his sixteenth he Contracted a large Book of the Decretals into a small Volume, which contain'd the Sense of the whole, and was Publish'd with a vast Applause, and esteem'd the best thing, in its way, that had been deliver'd to the World. He soon pass'd his Philosophy, acquir'd the Character of the greatest Philosopher of his time, and was every where esteem'd the Miracle of Mankind.

HE Collected the Works of the most eminent Men and visited all the Universities, of consideration, in FRANCE and ITALY. He arriv'd to great Perfection in Moral and Positive Divinity, and before he was twenty, went to ROME, where he advanc'd 900 Propositions, in Philosophy and Divinity,
which

which he had gather'd from the most eminent of the **LATIN, GREEK, HEBREW, CHALDEAN** and **ARABIAN** Authors; and offer'd to bear the whole Expence of such as would come to Dispute with him, tho' it were from the most distant Nations.

T H I S piece of Arogance made him so many Enemies, that he could not bring the Design to bear in the twelve Months that he resided there; besides, the Apprehensions among the most considerable Men of the Schools, of his eclipsing their Glory, occasion'd great Opposition, for they Labour'd incessantly to render his universal Challenge Abortive.

H I S Enemies were joyn'd by some ignorant Men, that reputed him an introducer of Novelties, but, to their great confusion, he obtain'd the Approbation of many of the most learned Divines, to the points, on which their Accusations were founded; and, in twenty Days, he compos'd a Discourse, in
his

his own Vindication, that prov'd his Conclusions just, and expos'd the Ignorance and Temerity of his Accusers, which, with the rest of his Works, he brought to the Tribunal of the Church, and had her Approbation, as is evidenc'd by a Bull of ALEXANDER the Sixth.

HIS Book of Questions, being above the common Capacity, the unlearn'd were not allow'd the reading of it, that their Ignorance might not lead them into Mistakes, to the prejudice of the publick Peace, and Impediment of their Salvation.

THUS, when he thought of extending his Fame to all the Ends of the Earth, he found it a Work of great Difficulty to maintain the Credit he had before acquir'd in his own Country. This Repulse plac'd his Vanity in it's proper Light, for he saw it and was asham'd, and told a *Nephew* of his, that the Reports, which were rais'd to his Disadvan-

B

tage,

tage, were permitted to point out his Mistake, and bring him under his own Correction.

HE indulg'd his Passions with the use of Women, before this Disappointment, but dedicated the rest of his Days to the Service of God, and refrain'd from the Liberties he had taken before.

HIS Austerity of Life, with the Figure he made among the Learned, gave him a Reputation that brought the most eminently Good and Learned to him as to a School of Virtue and Litterature, where some propos'd Questions of the greatest difficulty in Divinity and Philosophy, and others asking WHAT THEY SHOULD DO TO BE SAVED, were instructed in the Rudiments of holy Living. All imbrac'd his Precepts, and admir'd, not only his Wisdom and Learning, but his thorough Conversion to so true a Sense of his CHRISTIAN Duty.

He

He destroy'd a juvenile Work of his own, to prevent the Mischief it might do to those, that should have the Reading it; it having been the Fuel of a Passion, that engag'd him in a lasting Course of Sin. His time was given to the Sacred Writings, whence he drew many valuable Treatises, which are still extant, Evidencing his Piety, and profound Erudition.

His *Reading* and *Remarks* were vastly more *extensive*, than could be *expected* from so *short* a Life; for it was the general Opinion, that he had a greater Knowledge of the Fathers, than any of his time, who had given more Years, than he had liv'd, to the Reading them. He was very well acquainted with every System of Divinity, but gave St. THOMAS's the first place in his Esteem, and always term'd that ANGELICAL Doctor a SURE PILLAR OF TRUTH. He had a great Aversion to all publick Disputes,

supposing they contributed more to the Vanity of Schoolmen, than the Use and Benefit of Scholars; as appear'd in his Behaviour to HERCULES ESTERISIS Duke of FERRARA, a Person, for whom he had a particular Affection; for when the Duke sent to him, in the most pressing Terms, for his Assistance, in a general Chapter of the FRANCISCANS at FERRARA, he declin'd it; but the Duke coming afterwards in Person, resolving to admit of no Denial, or break Friendship, PICUS complied, and, after he had spoken in the Chapter, the Assembly was surpriz'd to see the Strength and Clearness of his Reasonings, the Maturity of his Judgment, and the vast Extent of his Learning. With his usual Candor, he told those of the Assembly, that the Quibbling he had observ'd in some of 'em was beneath the Dignity of PHILOSOPHY, and ought not to appear but in LOGICIANS; and
that

that such as assembled not in the search of Truth were ignorant of the End for which they Assembled. He acknowledg'd himself greatly disappointed in the Breach of Charity he saw amongst 'em, occasion'd by the unmannerly Rebukes he was the Witness of. He also said that Cavils, and Sophistical Arguments, serv'd only for the baffling Men of better Learning, who were wisely ignorant of those Trifles; and added, that he found some of 'em very good Humanists and no Philosophers; others acquainted with the Philosophy of the Ancients and altogether ignorant of the Modern; and some, that were great Humanists, and well acquainted with the Philosophy of the Ancients and Moderns, with their Hearts swell'd with Vanity, and setting up for the Idolls of the Ignorant.

THE Foundations of his Greatness were laid:

FIRST,

FIRST, in the vast Natural Capacity that came into the World with him.

SECONDLY, in his Money; which purchas'd him a Library valu'd at 7000 Ducats, which was a vast Sum at that time.

THIRDLY, in a Natural turn to Industry; which carried him through all Difficulties.

FOURTHLY, in his Memory; which preserv'd all that was repos'd in it: And

FIFTHLY, by an utter Contempt of Dignity and Money; which prevented the common Impediments to Virtue and useful Knowledge. 'Tis true, tho' he never ambition'd the Grandure of a great Prince, that he ambition'd Knowledge, and the Reputation of a knowing Man for a time, but that prov'd a Spur to the Advantages he had over others.

A THIRD

A THIRD part of his Estate he fold, to JOHN FRANCIS, his *Nephew*, at a *rate* that made it a *Present* rather than a *Purchase*; of what remain'd he assign'd a part for the Subsistence of his Household; and the rest, with his Plate and Richest Utensils, he gave to the Necessities of the Distressed: and, commiserating the *distant* as well as the *present* Poor, he commission'd his Friend, JEROM BENIGNEVIES of FLORENCE, to assist the Poor of that place at his Expence, and press'd him to a particular regard for such young Women as needed Fortunes in Marriage, to Prevent the Injuries their Virtue and Honour too frequently receiv'd, when they were so expos'd.

He was Frugal in his Table, Regular in his Devotions, and often afflicted his Body with voluntary Pains, and particularly on the Days of the Sufferings of our Redeemer, in Remembrance of his under-

undergoing them for him. He was naturally chearful, and always accompanied with a Sweetness of Temper that gain'd upon all who had the Happiness of his Acquaintance. He often desir'd the Preservation of his Books, and begg'd God would not allow those Works should Perish, in which he had labour'd for the Support of his Honour, and Service of his Church.

He was frequently press'd to accept of the most considerable Employments in the Church, and his Assistance was desir'd in the Councils of many Sovereign Princes, but he reject'd 'em as Trifles that might impede his Progress in useful and necessary Knowledge. His chief Employment was in the Sacred Writings, and he would frequently say that the *least Propensity to Devotion* was *preferable* to *all* that it was possible for *Man* to know.

He

He frequently remember'd his Friends of the Mutability of things *Temporal*, and conjur'd them to fix their Affections upon the *Eternal*, as a thing of infinitely greater Consequence, than the highest degree of Human Knowledge.

IN a Work of his, Dedicated to ANGELUS POLITIANUS, he said, O! my beloved ANGELUS, what is it, that prevents our Love of God? 'tis easier to Love than to Know, or Describe, therefore, in Loving him we Labour less, and Serve him more: And why should our Curiosity lead us after a Knowledge, which it is impossible for us to Arrive at, whilst we neglect the Means? For we shall never know God, nor the Works of his Creation till we Love him.

HIS Friends, thinking he neglected his Estate, told him his Credit was concern'd in it's Improvement; For the Opportunities he gave his Stewards and Domesticks,

messicks, of injuring him, in their Accounts, was imputed to a Defect of his Understanding; but he was very indifferent to all that was offer'd, made no change in the Government of himself and Fortune, but persever'd in that abstracted way he was in. One of his Stewards asking to make his Accounts, we may save ourselves the Trouble, said PIOUS, for you have had it in your Power to deprive me of what you pleas'd; so you have only to let me know, if I am in your Debt, that you may be Paid, or if you are in mine, Pay me at your conveniency.

IN a Visit from a learned Acquaintance, whom he had known to be very Vicious, he found a Favourable Occasion of telling him, if he would always have an Eye upon the painful Death of our Redeemer, and reflects upon his own he would

would never Sin Mortally; which Effected an immediate change in the Life of the Person.

He never esteemed the Rich and Powerful for being *so*, but marks of Honour, Piety, and Virtue ever bound his Affections to the Persons, in whom they appeared. Ceremony was hateful to him, and he was in perpetual Enmity with the Grandure, and Ornaments of Palaces, esteeming them great Impediments to future Happiness. He used to say, that Liberty and Freedom of Mind was to be esteem'd above all things, and that, in order to Enjoy it, he never resided long in one place, nor supported any settled Habitation. Being ask'd whether Grandure or Matrimony should be his Choice, in case he were constrain'd? he said Matrimony, as 'twas less Servile and more Safe.

IN a Walk with his Nephew, one time before his Death, he enjoin'd Secrecy, and then told him, that, when his pre-

sent purposes, were prosecuted, he would make a Distribution of Money to the Poor, Arm himself with the CROSS of CHRIST, and visit Towns and Villages, with bare Feet, to enlarge his Kingdom; but he had a Revolution of Mind which made him resolve to become a PRIAR.

IN the Year of our Redemption 1494, and thirty second of his Age, he was seized, at FLORENCE, with an Illness, that baffled Medicine, overcame all Remedies, and carried him out of the World in three Daies.

CHARLES King of FRANCE, hearing of his Illness, in his way through FLORENCE, sent two of his Physicians, with Letters of Condolence Subscrib'd with his own Hand, to Assist him.

IN his Sickness, the Person, that Administer'd the Blessed Sacrament of the Lords supper to him, presented a Crucifix, and ask'd him, if he firmly believ'd
him

him, it represented, to be *very God*, and
very Man; *Begotten* of his Father *before*
all time, and *Equal* to him in all things.
 That the *Holy Ghost* is *God*, *proceed-*
ing from the *Father* and the *Son*, and
 that the *Sacred Three* make but *one God*?
 That *God the Son* took *Flesh*, *in Time*,
 of the *Blessed Mary* ever *Virgin*, and after
 his enduring *Hunger*, *Thirst*, *Cold*, and
Nakedness, submitted to the *Ignominious*
Death of the *Cross* for our *Sins*, con-
 tracted by the *Fall* of *ADAM*? yes, said
 he, I *Believe* and *know* it to be so. After
 this, *ALBERTUS*, his *Nephew*, a *Youth*
 of excellent *Parts*, advis'd him to receive
Death as the end of all *Pain*; No, said
 he, I would not desire the *Death* of this
Body, but for the *Death* of *Sin*, for when
Life ends I shall *Sin* no more; and that
 alone makes *Death* *desirable*. Then, cal-
 ling his *Servants*, he requir'd their *Par-*
don, in all the things he had done, by
 which

which they might have received Offence, and told 'em he had consider'd 'em in his Will, in proportion to their Rank and Merit.

IN all his Agonies he had an easy Smile, and, when any of his Friends offer'd to assist him, he Saluted and Thank-ed them.

HE made his Brother ANTHONY the Executor of his Will, by which the Lands, that remain'd to him, were given to the Hospital of FLORENCE, and, soon after the Finishing his Will, he surrender'd his Soul, to the Grief of all ITALY.

THE following Reflexions upon Sin he earnestly Recommended to his Friends, and call'd 'em WEAPONS FOR SPIRITUAL WAR.

The Pleasure Small and Short.

The ensuing Misery.

The Loss of a better thing.

This Life a fluid Instant.

THE

THE certainty of Death, and uncertainty of the Time.

THE Terror of an unprovided Death.

ETERNAL Joy, or Misery.

THE Nature of the Body, and Dignity of the Soul.

THE Tranquility of a good Conscience.

THE Benefits of God.

THE Sufferings of our Redeemer.

THE Examples of *Saints* and *Martyrs*.

And,

As a Legacy to all his Acquaintance, he left the following Rules.

I.

If Virtue appears Difficult, from the Conflict 'twill engage you in with the most potent Enemy of Mankind, forget not, that the Victory, will be Succeeded by an Eternity of Bliss, and that Virtue will then carry it's own Likeness.

II.

II.

IF in the Conflict, you suffer too great a Mixture of the Cares of this Life, it will encrease your Pain, and destroy the Fruit, for your Life will close in Calamity, and pass from *Temporal*, to *Eternal* Miseries.

III.

THE Voluptuous endeavour to persuade themselves of their being in the way to Heaven, as if the Vices, forbidden by our Lord, would recommend 'em to the Favour of his Father; but, let them consider, that our Lord Ascended by a Ladder surrounded with Sufferings, and that 'TIS ENOUGH FOR THE DISCIPLE, THAT HE IS AS HIS MASTER, AND THE SERVANT AS HIS LORD.

IV.

IV.

SUPPORT the Conflict, tho' it should not yield the advantages you may expect; For, in Imitation of our Redeemer, you must persevere, till you have made an entire Victory. If unlawful Objects appear to the Senses, remember the mixture of VINEGAR with GALL, that was given your Redeemer to Drink; and learn, that all things have an Allay in this Life. Preserve the Innocence of your Hands and Feet, by a continual remembrance of the Wounds, that were given to the Hands and Feet of your Lord, in his nailing to the Cross. If Pride be your Temptation, hear the great APOSTLE of the GENTILS, who says, THAT HIS MASTER WAS IN THE FORM OF GOD, AND TOOK UPON HIM THE FORM OF A SERVANT; AND, HUMBLING HIM-

D

SELF,

SELF, BECAME OBEDIENT TO DEATH,
 EVEN THE DEATH OF THE CROSS.
 If you are prone to Revenge, bring to
 your remembrance the Scourging of CHRIST,
 at the PILLAR, his Hanging on the CROSS
 between the THIEVES, and amidst all
 the Reproaches the Malice of Man could
 produce, and that exceeding great Charity
 from whence this Petition flow'd, FATHER
 FORGIVE THEM FOR THEY
 KNOW NOT WHAT THEY DO, that
 you may be the more perfect Copy after
 our Divine Original, as he walk'd with
 us, and improve the Snare into the most
 beautiful Circumstance of Life.

V.

PUT no trust in your own Strength,
 but confide in Him, by whose Power the
 Prince of Darkness was cast out. Give
 Glory to his Name; Pay Obedience to
 his

his Voice, and be a perpetual Petitioner
for his Grace.

VI.

A TRULY Religious Life is a Life
of Industry, for Sloth engenders all sorts
of Evils, and will make, even an In-
dustrious Sinner. See then that you are
not Idle, for the unactive State is that,
which exposes most to the Adversary,
who, AS A ROARING LION, IS AL-
WAYS SEEKING YOUR DESTRUCTI-
ON. Therefore watch, with the ROYAL
PROPHET, that, when you have Eject-
ed one Evil, it may not be in the Power
of the Destroyer to introduce another.

VII.

DESTROY Sin in the very Suggestion;
the parlying with Sin is Death, for the

D 2

DEVIL.

DEVIL is a most ungenerous Enemy, and uses *Fraud* where *Force* fails. It is an Artifice in perpetual use with him, to pervert our Judgements so, as to make things really Evil seem Good, and things Good appear Despicable, that we may pursue the Evil and neglect the Good; for he knows the frame of our Nature, and, from thence, concludes we shall avoid every Evil thing as it is Evil; Therefore, he first Transforms himself into an ANGEL of Light, then he disguises the Evils he contrives to allure us, and makes them current amongst Men. One of his most successful Artifices is the reaching our Passions with pleasing Insinuations of our own Perfections; but this may be a Rule in the Case; When any Idea of your Perfections is suggested as your own, abstractedly from the Dependence, it has upon the Source of all Perfections, be assur'd it is a Vapor, that arises from
the

the Pit of malice, and suspect it as a Snare; But, if you conceive a Pleasure from a Harmony, and Beauty in your Works, imputing all to him, FROM WHOM EVERY GOOD AND PERFECT WORK PROCEEDS, and, esteem your self no more than an Instrument he has used in their Production, the Suggestion may be cherish'd.

VIII.

WHEN you become Victorious, confide still in him, by whose Grace you overcome, to prevent all Attacks in future from the Enemy; but let it be a rule to be always provided, in case he should Rally again. In Peace expect War as you hope for Victory in conflict, for the Disposition may confirm the Victory, and keep the Enemy from further Action.

IX.

IX.

W H E N you think your self Secure, know that the suggestion is from him who seeks your Destruction, and that you are Sleeping, in your Security, the Sleep of Death; and for remedy, have an Eye upon the Frailties of Human nature; Remember that St. P E T E R denied his Lord, and declar'd, upon Oath, that he knew not the Man, and within the Hour that he promis'd never to forsake him, not even if the rest of his Disciples should. Learn from thence to avoid the Precipice, for the lover of Danger will Perish therein.

X.

W I T H S T A N D Temptation, in the very passage, and trust not an Enemy within
your

your Gates, for he enters like a Cancer,
which usually brings Death with it.

XI.

Be your Conflict never so severe, yet
the pleasure of Conquering Sin, and Tri-
umphing over SATAN is infinitely pre-
ferable to all the Enjoyments that can be
found in this Life, upon the most dili-
gent enquiry; for the one is to the Soul,
as the MANNA in the WILDERNESS
to the suffering Sons of JACOB; and
our temporal Enjoyments are the Preface
to the Book of Myseries that will be
open'd against us in Eternity. Most are
so unfortunate as to neglect the Compa-
rison between the beauties of Holiness,
and the darknes of Concupiscence; but
the Comparison is ever ready between
that, which they call present Pleasure, and
the seeming difficulties in acquiring Virtue;
and,

and, tho' 'tis confess'd by all, that there is no proportion between the *future* Rewards of Virtue, and their *present* Enjoyments, yet the present prevails, and bears away the Man, lays him under the weight of a bad Conscience, and will not allow him one struggle for Liberty. But such still is our notion of Eternity, that a continual Remembrance of the Word would be the foundation of future Happiness.

XII.

DESPAIR not, even in the utmost Danger, but direct your Reflections to the History, of the great APOSTLE of the GENTILS, whose Flesh rebell'd against the Spirit, even after he had heard the Voice of God; but He still Confided in the Divine Goodness, and that Confidence became his Rock of Safety, and that Vessel of Election was wrap'd up into the
third

third Heaven, and that Thorn in the Flesh, of which he complain'd, was permitted, in proof of the Virtue, which gave him place in those Regions of Felicity; therefore despair not, and not even in the lowest Circumstances of Mortality, but keep an Eye upon the History of this Apostles and the Death of his Divine Master, and you will lessen the weight of the present Evil.

His return'd Devotion is further evidenc'd in the following Letters.

The first he Wrote to JOHN FRANCIS his Nephew.

Dear Nephew, the Victory depends upon the use of it, and for our Enemies.

THE Disappointments, that occur'd to divert you from your great and Noble Purposes, might be permitted, or allotted for an exercise of your Patience, in this State of Probation; therefore endure the shock with the Heroick Spirit

where

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of

and, tho' 'tis confess'd by all, that there is no proportion between the *future* Rewards of Virtue, and their *present* Enjoyments, yet the present prevails, and bears away the Man, lays him under the weight of a bad Conscience, and will not allow him one struggle for Liberty. But such still is our notion of Eternity, that a continual Remembrance of the Word would be the foundation of future Happiness.

XII.

DESPAIR not, even in the utmost Danger, but direct your Reflections to the History, of the great APOSTLE of the GENTILES, whose Flesh rebell'd against the Spirit, even after he had heard the Voice of God; but He still Confided in the Divine Goodness, and that Confidence became his Rock of Safety, and that Vessel of Election was wrap'd up into the
third

third Heaven, and that Thorn in the Flesh, of which he complain'd, was permitted, in proof of the Virtue, which gave him place in those Regions of Felicity; therefore despair not, no not even in the lowest Circumstances of Mortality, but keep an Eye upon the History of this Apostle and the Death of his Divine Master, and you will lessen the weight of the present Evil.

His return to Devotion is further evidenc'd in the following Letters.

The first he Wrote to JOHN FRANCIS his Nephew. *Dear Nephew,*

THE Disappointments, that occur'd to divert you from your great and Noble Purposes, might be permitted, or allotted for an exercise of your Patience, in this State of Probation; therefore endure the shock with the Heroick Spirit

of CHRISTIANITY, which carried the APOSTLES and their DISCIPLES, with Victory, through the Armies of evil Spirits, and you may happily avoid the Wine of CIRCÉ which had the Quality of turning Men into Beasts.

THERE can be no Victory without Conflict, nor can the Devil make any Conquest upon us without our own Consent; for those tracks of his Foot, that appear in most of our Actions, had never been, if the Watch had not open'd the Gate of the the City to him. The power of overcoming him is put into our own Hands, but the Victory depends upon the use of it, and, for our Encouragement in our own Services, our common Father kindly proposes everlasting Rewards for the good Offices we do our selves.

WHAT the Licencious call the Pleasures of this World, give more Pain in the pursuit than Pleasure when obtain'd; whence

whence I conclude it easier to be Virtuous than Vicious; For it always occurs, that the Wicked have a time, in which they acknowledge themselves wearied of their Wickedness; but it has not been known, that Virtue has fate heavy upon the Shoulders of her Disciples. As the Testimony of a good Conscience is our only Arke of Rest, it is impossible we should compleat any wicked Purpose without Pain; for Sinners are as Shipping in bad Weather, where all things bear a dreadful Aspect, and each Moment threatens the Passengers with Death.

Do not lose sight of your Heavenly Country, where you have a plentiful Inheritance, and you will escape the Captivity of Sin. Many will interpose between you and your future Happiness, and Miseries will surround you, even in this Life, if you neglect what you know to be your Duty.

LET it be a Law to you, that you never Learn of those you are capable of Teaching, nor Copy after their Vices, who should Imitate your Virtues; for the dwellers in Iniquity are Ministers of Death to the Soul.

Y o u are always to suspect an Opinion, that Anchors in things Temporal; For 'tis then those Truths have been call'd in Question, which the Voice of APOSTLES Planted, the Blood of Martyrs Proclaim'd, the Miraculous Credentials of Heaven Proved, Reason Confirm'd, the World Evidenc'd, and the Devils themselves confess'd. There is hardly any thing, that gains upon Man like Money, but let us, for whom Foundations were laid in those great Truths, by our Initiation into that Church, by which they are Taught, hold him Inexcusable, whose Heart and Treasure are Inseparable, since the Fountain of all Truth has assured us, that 'Tis

HARD

HARD FOR A RICH MAN TO ENTER INTO THE KINGDOM OF HEAVEN.

'Tis the advice of a great APOSTLE, that we seek not after *other* Glory, than *that*, which comes from God; therefore Let it be your Care, that your Peace be not bartered away for that of the World. 'Tis with Reason that we fear nothing more than Hell, nor hope for any thing more than Heaven, and why do we labour then in this Paradox, of pursuing that which Terrifies, and fleeing from that which our Desires are always pointing to?

My dear Child, take the way, that Leads to Life; let the Light of Reason and Religion be your Guide. Be always ready in Alms and Prayer as the best Defence against the Enemy. He, that refuses his Assistance to the Neccessitous, has but little Reason to expect the Assistance of Heaven, it being said by the Source of

all

all Truth, THAT WE SHALL ASSUREDLY RECEIVE THE MEASURE WE GIVE; so that THE MERCIFUL WILL RECEIVE MERCY. By Prayer I would not be understood to recommend the frequent Repetition of a long Jargon of Sounds, but the opening of your Soul to the Almighty that it may Unite with him; And to render your self Acceptable, the Day must not only begin and end in Prayer, but your Prayers must be repeated in Purity of Heart, and intermixt with Sighs proceeding from a profound Sorrow for Sin. As there are but few things so injurious to Salvation as the Prophane Poems and Romances of the times, I conjure you to forbear them, and give time to the Sacred Writings, which will be the food of your Soul, quicken your Devotions, and give you Notions of the Maker, and Ruler of the World, that will heighten your Fervor in his Service.

In my last Visit to you, 'twas my Request, you would always have the Death of the Son of God in your Remembrance; and reflect at the same time that your own Life is given as an Opportunity for recommending your Soul to him. I now renew that Request, and assure you your Eternal Happiness is ardently Pray'd for, by,
 Dear Nephew; &c.

HIS SECOND LETTER TO HIM.

Dear Nephew,

IF the Goodness of God shall preserve you in the Practice of Piety, be in no pain for the Reproach of the Wicked; for it gives as much Honour as the Praise of the Just. The APOSTLES went in great Joy to the Tribunals of their Persecutors, and received Strength from these Words of our Lord, **IF THE WORLD DESPISE YOU, KNOW, THAT IT DESPISED ME, BEFORE IT DESPISED YOU.** If the World despis'd him, to whom it's
 very

very being is due, why should it not despise you, to whom it is no ways oblig'd? If you are not to be so happy as to endure Scourging, Hunger, Thirst, Nakedness, and Death for the sake of Truth; yet be thankful for the Grace, that enables you to overcome the Detractions and Contempt of Sinners; for these may be improv'd into saving Opportunities. The Sentence of the World being only for time, and that of God for Eternity, 'tis better to be Condemn'd by the World and Justified by God, than to be Condemn'd by God and Justified by the World; For he, who has his Reward here, has nothing but Misery to expect hereafter. WE says St. PAUL, Preach CHRIST CRUCIFIED A STUMBLING-BLOCK TO THE JEWS, AND FOLLY TO THE GENTILES. If he, in respect to whom the utmost *Wisdom* of *Man* is but FOLLY, and his *Strength* is *Weakness*, WAS A FOL-

LY to the GENTILES, AND A STUMBLINGBLOCK TO THE JEWS, shall we be Impatient under the Reproach of Sinners? Be their Censure what it will, it is not for you to leave the way that you are in, but give Glory to God that you are not as one of those. The Dialect of our Lord is, LEAVE THE DEAD WITH THE DEAD AND FOLLOW ME. He number'd those with the DEAD that LIVED not WITH HIM. If you Live not with them they will Reproach you, and if you Live with them you will not follow our Lord, and he that gives his Soul for their Favour will purchase it at too dear a rate. If any of them be ask'd what is the common End, or Direction, of all their Actions, I am perswaded there will be no Similitude between their Practice and Answer; which shews their *Inward Man Approves* what the *Outward Ridicules*; so that their

F

Confer

Consciences give their Tongues the Lye when they are us'd against you.

My dear Nephew, regard him, only who will come with his ANGELS a Rewarder of Goodworks, and a Distributer of Vengeance to such as Live not with him. Let him only be the Object of your Fear, who has the power of your Soul and Body; yet avoid those, that may hurt the Body, and give Thanks, with holy DAVID, for your Deliverance from the Society of the Wicked.

A Mans Days being as a Moment, forget not the Approach of Death. All the fine things propounded to the Body are *Poison* to the Soul; for when things flow according to our Wishes their Pleasure is but Imaginary, but the Pleasures are Real where the King is God, the Law is Charity and the Measure Eternity. Let these be the Subjects of your Contemplation,
and

and your End will be as Glorious as your Beginning, which is daily Pray'd for by,

Dear Nephew

Yours, &c.

FERRARA JULY

the 2. 1492.

HIS LETTER TO HIS FRIEND

ANDREW CORNEUS.

My dear Friend,

I Cannot give in to your Propofal of my abating something in my enquiry after Truth; that I may afford an Application to that which you call Bu-
sinefs; for there is nothing but Danger, Confusion, and Perplexity in the Employ-
ment propos'd to me by the Court; There-
fore wonder not, that I am not yet in-
clin'd to convert the real Joys I now pos-
sefs into the Perturbations of a Court.

PHILOSOPHY is not an Exercise for Wit only, as is mistakingly Suggested, for it Enriches the Understanding, and Lodges a Treasure in the Mind, that will carry a Man through all the Vicissitudes of Fortune, and without a change of Countenance. The same thing is variously esteemed by different Persons, and you may think it a Mans greatest Happiness to live in the Embraces of Men of Dignity and Power, and in the Plenty and Splendor of a Court; but of these, you know, I have had a share, and can assure you I could never find a Regale for my Soul in any thing but Retreat and Contemplation; in which, I hope to employ the time that shall remain to me. You seem greatly mistaken in supposing I may Live in the Practice of both without Impediment to either; For he is a faithless Servant, who neglects his Master, to Serve those that need not his Services.

PHILOSOP-

PHILOSOPHY is a Guard to the Soul, that is usually beaten down by the Evils, which dwell in Courts, and from publick Business Dangers flow to the unguarded Soul, by which it is generally Subdued.

I AM persuaded the CESARS, if they could speak from their Sepulchers, Would declare PICUS more Happy in his Solitude than they were in the Government of the World; and, if the Dead could return, they Would choose the Pangs of a second Death rather than risque their Salvation a second time in publick Stations.

A TRADER in the things of this World acquires the Character of a MERCHANT, and loses that of a PHILOSOPHER; therefore I cannot entertain a Thought so much to my Disadvantage.

THE Union you advise me to with some Prince discovers you Ignorant of the Opinion PHILOSOPHERS have of themselves, for they esteem themselves Kings of Kings,

Kings, having learn'd the Art of Ruling those Passions that Rule Crown'd Heads. They are free when the Prince is Fetter'd, and the Liberty they enjoy they propound to others, when Princes Preach nothing but Restraint to the rest of Mankind. A PHILOSOPHER is Free in all Conditions of Life; For a Restraint of Body never deprives him of that Freedom of Mind which denounces him Happy. He is his own Master, and his own Servant, for he Commands and Obeys himself, and out of himself seeks nothing. What is Honorable, in the Eye of the World, is contemptible in that of a PHILOSOPHER. Ambition never burns within his Breast, there being nothing desiræable in this Life which he does not Enjoy. Fortune he knows to be as a HORSE ill broken, for she Dismounts the Person she allows to Mount her, and, refusing to bear him, she wounds him, and Sports in his Destruction.

fruition. This he knows, and neglects all Court to her as a thing beneath the Dignity of Man.

HAPPY in my Library and my little Cell, my Peace is never Interrupted by the Vanities of a mistaken World, unless when I bring their Images before me to quicken my Concerne for the Cure of those that adore 'em; and nothing do I Desire which I do not Enjoy, excepting more frequent Occasions of Serving my Neighbourhood. I seem to have some tast of a future State, in the present, and from this Shaddow to have receiv'd a pleasing (tho' not a perfect) Idea of the real Joys of Heaven; and this is enough to make a great Prince a great Man, as has been often said to you, by

Dear CORNELIUS;
Yours, &c.

PARIS OCTR.
the 15. 1482

THE

distinction. This he knows, and neglects
 all Court to her as a thing beneath the
 Dignity of Man.
 Happy in my Library and my little
 Cell, my Peace is never interrupted by
 the Vanities of a mistaken World, unless
 when I bring their Images before me to
 quicken my Concern for the Cure of
 those that adore 'em; and nothing do I
 Desire, which I do not enjoy, excepting
 more frequent Occasions of serving my
 Neighbourhood. I seem to have some
 call of a future State, in the present, and
 from this Shadow to have caught a
 gleaming (tho' not a perfect) view of the
 real joys of Heaven: This is enough
 to make a great Prince of Man, as
 has been often said to you, by



PARIS OCT. 17. 1782.
 THE

THE
LIFE

Of the Celebrated

Monfieur P A S C A L.

Collected from the

W R I T I N G S

O F

Madame P E R I E R,

his S I S T E R.

By Mr. J E S U P.

L O N D O N :

Printed by W. B U R T O N, for J. H O O K E,
at the *Flower-de-Luce* over-against St. *Dun-*
stan's-Church, Fleet-Street. 1723.

THE
LIFE

OF THE

MONARCH

OF GREAT BRITAIN

WILLIAM



OF GREAT BRITAIN

AND IRELAND

BY

LORD

ROBERT

AND

JOHN



TO HIS GRACE

CHARLES,

Duke of *Grafton*,

Lord Lieutenant of Ireland,

Knight of the most Noble

Order of the GARTER,

AND

*One of His Majesty's most
Honourable Privy-Council.*

My LORD,



RATITUDE has ever
been held as *One of*
the most *shining Vertues.*

A 2

The

The Dedication.

The great Apostle of the Gentiles has number'd *Him*, who wants it, with the most *heinous Offenders*: Then, certainly, should not the *Obligations*, which Your GRACE has laid up- on *Me*, be *Eternally* bound to my *Remembrance*, I should be highly Guilty of this *unpardonable Crime*: But I crave leave to assure Your GRACE, that, in a *Task so Adventurous*, as
that

The Dedication.

that of addressing *You* in a proper Manner, and where the *Person* addressing had so much *Reason* to be *Diffident* of his own *Ability*, never was any Man more *desirous*, than I have always been, of making an *Offering* to your GRACE, of a Work, that might be deem'd *worthy* of *Your* GRACE's *Perusal*. But, as I am intirely incapable of producing any such *worthy*

The Dedication.

thy Performance of my own, I have collected the Life of that *Great Genius* Monsieur PASCAL, whose *unlimited Capacity* all the *Polite World* have confess'd, and I humbly beg Your GRACE's favourable Acceptance of it : Nothing can be a greater Step towards the *Immortalizing* the *Memory* of the *Illustrious* PASCAL in *England*, than *prefixing* the *Name* of

The Dedication.

of ONE of the most IL-
LUSTRIOUS PERSONS in the
Kingdom at the begin-
ning of the Work; there-
fore YOUR GRACE'S be-
coming the *Patron*, is an
Obligation, which reaches
beyond the Grave, it is what
may be properly call'd,
Doing Honour to the Dead.

It is not in *my Power*
to give those *due Encomi-*
ums upon the *Character*,
which

The Dedication.

which *Your Merit* has just-
ly rais'd, in a *Publick*, as
well as in a *retir'd Capac-*
ty. The *People*, who have
the good *Fortune* to be Go-
vern'd by *Your EXCEL-*
LENCY, are *Obliged* to con-
fess *Your GRACE'S Leni-*
ty; which has tied their
Obedience faster, than all
the *Political Methods* would
have done, that any Go-
vernor of a less mild *Dispo-*
sition, though never so art-
ful

The Dedication.

ful could have possibly *in-*
vented. For in *this* Case,
their *Attachment* must be
sincere, and consequently
lasting; in the *other* only
seemingly so, and could re-
main no longer, than 'till
they found an *Opportunity*
to free themselves from it.
Then, my LORD, as Your
Person is full of *Majesty*
and *Beauty*, the *Conduct* of
it is equally *Graceful*; and
Your *private Conversation*
has ever been adorn'd with
such an *easy Greatness*, as
(a) to

The Dedication.

to fill the *Admiration* of
all, that were so far *Hon-*
nour'd, as to be *admitted*
into *Your Presence*; and
to *kindle* the *Emulation* of
all those, who are deem'd
Worthy of being *number'd*
among *Your Acquaintance*.
Here was I to run into
every particular Action, for
which *Your GRACE* is so
deservedly Conspicuous, the
Reader would find *HUMA-*
NITY, AFFABILITY, LIBE-
RALITY, MAGNIFICENCE,
drawn to their *full Ex-*
tent.

The Dedication.

tent. All After-Dedicators would be furnished with Matter, to Approach *such Personages*, as have *distinguish'd* themselves in any Thing that is truly GOOD, or truly GREAT: I shall therefore content my self with saying only in general Terms, what FAME has already Publish'd, and leave the *rest* to some *future Biographer*, who shall be Offering YOUR GRACE'S *Life* to some *Prince* of his *Time*, just as I am now

(a 2) pre-

The Dedication.

presenting, the Life of PAS-
CAL, to shew how much
I am,

May it please Your GRACE,

Your GRACE's most Obedient,

and most devoted

Humble Servant,

EDW. JESUP.



THE
PREFACE
TO THE
READER.

Courteous READER,

I*t has been formerly very usual among Persons of true Genius, whose Modesty was equal to their Ingenuity, when they publish'd their first Undertakings to the World,*
to

The Preface

to desire some Friend or other, that had happened to appear in Publick before them, to introduce, or, according to their more humble Phrase, to recommend those their Undertakings. My Friend the Author of this little Book, has been pleased to single me out for the Task of Writing such an Introductory Preface to the ensuing Life of Monsieur PASCAL: I told him that the Life of a Genius so universally celebrated, whom so many distinguish'd Doctors of the Sorbonne, Arch-deacons, Bishops, and Arch-bishops, had exerted their Eloquence in Applauding; that the Life of such a Person written by his own Sister, who was as nearly allied to him in Genius

nius

to the Reader.

nius, as she was in Blood, and translated, as it appears to me to be, into a plain, easy, and familiar Style, (which is surely the best Style that a Biographer can make Use of,) could not fail to please, but must necessarily carry along with it its own Recommendation: He was, however, pleased to repeat his Request; I wonder'd that he who could decide so much in his own good Talents, should confide in any Thing that I could offer in favour of the Work; and doubted that his Choice of the Prefacer would be thought the only Mark of his wanting any Judgment throughout the whole Piece. However, he was so Partial in his good Opinion of me,

The Preface

me, that he insisted upon it ; and as there is so much due to our Friendship, I could not persist in my Refusal. As soon as I had once undertaken the Office, I was resolved to answer his Purpose better, than he with all his Partiality, and with all his good Opinion of my Endeavours could have possibly expected from me : I resolved not only to write a Preface, but what I knew must be an effectual Recommendation of this *Life of PASCAL* to the World, and yet save my self from the Imputation of the least Presumption or Arrogance, at the self-same Time, that I pretended to give it such an extraordinary Character, and such a powerful Recommendation.

to the Reader.

mendation. I doubt not, but at first Sight, each Reader will be surprised at what I advance with so much seeming Boldness, but when they find that I have for this End called the learned Monsieur Bayle (whom, because he was one of the most learned Men of his time, it is therefore no wonder to find one of Monsieur PASCAL's greatest Admirers) to my Assistance, and deliver faithfully Word for Word, what he says of this Life, their surprize will cease; they will Pardon the Prefacer, and Applaud the Transcriber.

(b)

A small

The Preface



*A small EXTRACT out of
the News from the Re-
publick of Letters, writ-
ten by Mr. BAYLE, for
the Month of December
1684. pag. 531.*

‘ **A** N Hundred Volumes of
‘ Sermons are not worth
‘ so much as this *single* Life, and
‘ are far less capable of disarm-
‘ ing Men of Impiety. The ex-
‘ traordinary *Humility* and *De-*
‘ *votion* of Monsieur PASCAL,
‘ gives a more sensible Mortifi-
‘ cation

to the Reader.

‘ cation to the Libertines of the
‘ Age, than if one was to let
‘ lose upon them a dozen of
‘ Missionaries. They can now
‘ no longer attack us with their
‘ favourite and darling Objecti-
‘ on, that there are none but
‘ little and narrow Spirits, who
‘ profess themselves the Votaries
‘ of Piety and Religion. For we
‘ can now tell them, and bold-
‘ ly tell them, that both the
‘ Maxims and Practice thereof
‘ have been push’d on to the
‘ strongest Degree, and carried to
‘ the greatest Height, by One of
‘ the profoundest Geometricians,
‘ by

The Preface

‘ by One of the most *subtile Me-*
‘ *taphysicians*, and by One of the
‘ most *solid* and *penetrating Genii*,
‘ that ever yet existed on this
‘ Earth. The Piety of such a
‘ Philosopher might very well
‘ excite one to say to the mo-
‘ dish Professors of Indevotion,
‘ and the fashionable Encoura-
‘ gers of Libertinism ; what
‘ once upon a Time was ut-
‘ ter’d by a certain Person, na-
‘ med *Diocles*, when he disco-
‘ ver’d *Epicurus* in a Temple.
“ O what a Feast to my Eyes,
“ cry’d he, is this ? What a sight
“ it is for me to behold *Epicurus*
“ in

to the Reader.

“ in a Temple ? All my Suspi-
“ cions are fled and banished, all
“ my Doubts and Jealousies va-
“ nish away in Air from this
“ Minute. Piety re-assumes its
“ Station, and in all my Days I
“ never beheld the Grandeur of
“ *Jupiter* in a more conspicuous
“ Point of Light, than while I
“ was gazing at *Epicurus* offering
“ up his Devotion to that su-
“ preme Deity on his bended
“ Knees ”. This was assuredly a
“ fine Sight, a glorious Specta-
“ cle ; but undoubtedly no less
“ Glorious, and no less Fine is
“ the Prospect, when we are gi-
“ ven

The Preface

‘ ven to behold Monsieur P A S-
‘ CAL regulating his *Life* by this
‘ Maxim, That one ought to Ab-
‘ renounce all Pleasure, and that
‘ Sickness and Infirmary being the
‘ natural State of Christians ; one
‘ ought to count one’s self happy in
‘ being sickly and infirm, because
‘ one finds one’s self by Necessity
‘ placed in that State in which one
‘ is bound to place one self by Ob-
‘ ligation. Well ! and wisely is
‘ it done to publish the *Example*
‘ of such eminent and extraordina-
‘ ry Virtue. We stand mightily
‘ in Need of it, to annul the
‘ Prescriptions and the Laws,
‘ which

to the Reader.

‘ which the *Spirit* of the *World*
‘ would impose upon us in di-
‘ rect *Opposition* to the *Spirit* of
‘ the *Gospel*. There are indeed
‘ *People enough* to be seen, who
‘ say, that *we ought* to *mortify*
‘ our selves, but we *meet* with
‘ *few or none*, who *Practice* what
‘ they say : And there is scarce
‘ one living Mortal to be found,
‘ who is under any mighty Ap-
‘ prehensions of being made a
‘ Cure of, when it is his Lot to
‘ be a Patient in any Distemper
‘ whatsoever ; and yet this is
‘ what Monsieur PASCAL dread-
‘ ed the consequences of. Nay,
‘ I be-

The Preface

‘ I believe verily, there are
‘ some Countries in Christendom
‘ where there is not perhaps a
‘ single Man, that has so much
‘ as heard one Syllable mention-
‘ ed concerning the Maxims of
‘ this *Christian Philosopher*.

*All I can add after this, is,
that if ever any Book could be said
to be well recommended; this little
one is certainly so: For I may with
Truth alledge, in Imitation of what
Mr. BAYLE so beautifully says
of PASCAL's Life, that a hundred
recommendatory Prefaces from dif-
ferent Hands, would not be worth
so*

to the Reader.

so much as this single Extract, or more capable of exciting the Curiosity of Readers to peruse it, or fixing in them a more favourable Opinion of it when they had perused it. I know nothing that I could have added to it, that could have been further grateful to the Reader, if I had not met with an excellent Latin Epitaph which follows it, that is fix'd on Monsieur PASCAL's Monument, at the Parish-Church of St. Stephen of the Mount, and translated into English by a very ingenious Gentleman, Mr. SEWELL. I shall detain the Readers no longer from a Life that is so highly re-

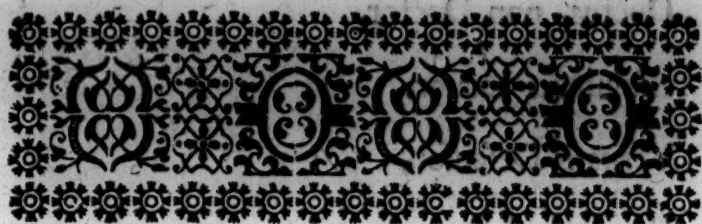
The Preface, &c.

*commended to them by so great an
Authority, both for their Enter-
tainment and Instruction, and so bid
them heartily Farewel.*

W. BOND.



Nobi-



*Nobilissimi Scutarii Blasii Pascalis
Tumulus,*

D. O. M.

Blasius Pascalis Scutarius Nobilis

Hic Facet.



Ietas si non moritur, æternum vivet

Vir Conjugii Nescius,

Religione Sanctus, virtute clarus,

Doctrina celebris,

Ingenio acutus,

Sanguine & animo pariter illustris,

(c 2)

Doctus.

Doctus, non Doctor,
Æquitatis amator,
Veritatis Defensor,
Virginum Ultor,
Christianæ Moralis Corruptorum Acerrimus
Hostis.
Hunc Rhetores amant Facundum,
Hunc Scriptores Nêrunt Elegantem,
Hunc Mathematici stupent Profundum,
Hunc Doctores Laudant Theologum,
Hunc Pii venerantur Austerum,
Hunc omnes Mirantur, omnibus Ignotum,
Omnibus Licet Notum
Quid Phura? Viator, quem perdidimus

P A S C A L E M

Is LUDOVICUS erat Montaltius,

Heu !

Satis Dixi. Urgent Lachrymæ

Sileo.

Et

Et qui bene Precaberis, bene tibi eveniat,

Et Vivo, & Mortuo.

Vixit An. 39. M. 2. Obijt An. rep. Sal. 1662.

14 Kal. Sept.

ΩΛΕΤΟ ΠΑΣΚΑΛΙΟΣ,
ΦΕΤ, ΦΕΤ, ΠΕΝΘΟΣ ΟΣΟΝ.



Posuit, A. P. D. C. Mærenis Aurelianus

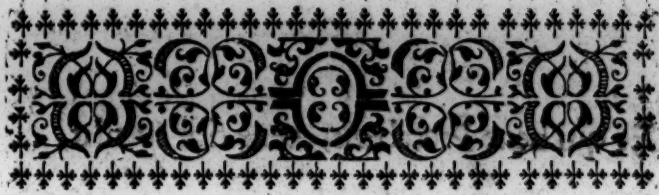
Canonista

Cecidit Pascalis

Heu ! Heu ! qualis Luctus !



THE



THE
VERSION

Of the foregoing

EPITAPH.

By Mr. GEORGE SEWELL.

*If fair Religion does not Die,
He lives for ever in the Sky.*



HE pious Tenant of this Stone,
To married Pleasures lived unknown ;
In FAITH sincere, in VIRTUE bright ;
In LEARNING fam'd, in WIT polite ;
In Birth ILLUSTRIOUS as in Mind,
A SCHOLAR not of Schoolman-kind.

III T

LOVER

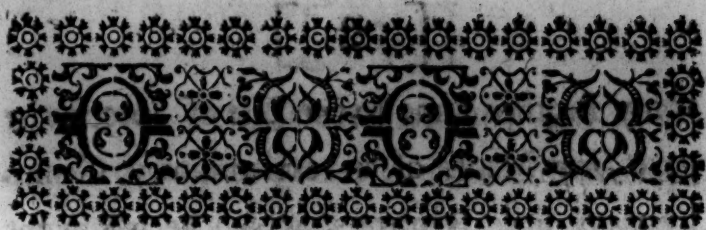
LOVER of *Equity* and *Right*,
A CHAMPION in *Truth's Cause* to Fight ;
The PATRON of a *single State*,
A FOE with *honest pious Hate*,
To *all*, who *dar'd*, by *Gloss* or *Wile*,
The *Christian Morals* to *defile*.
All PREACHERS own his *Eloquence*,
WRITERS POLITE, his *polish'd Sense* ;
MATHEMATICIANS with *amaze*,
On his *profounder Genius* gaze ;
PHILOSOPHERS him *Sage* define,
And DOCTORS praise the *deep Divine*,
His *stricter Life* the PIOUS bless,
Him *all* admire, and *all* confess,
That, from his *Childhood*, to his *Fall*,
He lived *unknown*, and *known* to *all*.

Reader;

Reader, why further should we run?
The PASCAL, who is lost and gone,
Great LEWIS DE MONTALT he was:
Alas!—*enough* is said—alas!—
Tears choak my Words—and *I am Dumb*;
But *thou*, who *offereſt*, at his Tomb,
A Godly Prayer; all Good to Thee;
• *Living and Dead* for ever be.



THE



THE
L I F E

O F

Monfieur P A S C A L,

Collected out of some

Original Papers :

Written by

Madam P E R I E R his Sister.



Y Brother was Born at *Clermont*
on the 19th of *June*, in the Year
1623 ; The Name of my Father
was *Stephen Pascal*, his Title, Pre-
sident of the Court of *Aides*, and the Maiden
Name of my Mother *Antionetta Begon*. As soon

as my Brother came to the Use of Speech, he gave *some* Marks of an extraordinary Genius by many little Repartees, which he was wont to utter, and which were very *Apropos*, and, still *more*, by several Questions, that he used to start upon the Nature of Things, which surprized all the World: As this beginning gave the fairest Promises, so he never failed of answering them proportionably in Process of time, for the force of his Reasonings daily increased as his Person grew in Stature, and increased with so much Interest, that his Capacity was far beyond his Years.

My Mother died in the Year 1626, when my Brother was but three Years old, and my Father finding himself without a Companion, made the Care of his Family his whole Application; and as he had *no Son* but him, he looked upon him as an *only Child*; and this (with the Testimonies which in his Infancy he discovered of a great Genius) made my Father conceive so singular an Affection for him, that he could not so much as think of trusting his Education

education to the Care of another, and resolved from that time forward to instruct him *himself*; which he accordingly did; my Brother having never been at any Colledge, nor ever having had any other Master but my Father.

In the Year 1631, my Father went to *Paris*, carried us all with him, and made it the first place of his Residence: My Brother, who was but eight Years of Age, received great Advantage from this way of Living, with regard to the design my Father had of breeding him up himself; for 'tis certain, that it must have been impossible for him to have taken the same Care in the Province, where the Business of his Commission, and the continual Company, that came from the Neighbourhood to visit him, must have taken up very much of his Time, and employed his Thoughts another way; but in *Paris* he was perfectly at his own Liberty. He applied himself wholly to the Education of his Son, and he really had all the Success that could be hoped for from the Care and Diligence of as Prudent and

Affectionate a Parent, as 'twas possible for a Man to be.

His principal Maxim in the course of his Education, was to keep the Boy up always, as it were, *above* his Business, and it was for this Reason, he would not begin to teach him *Latin*, till he got into his 12th Year, that he might master it with the greater Ease.

During this Interval of Time, he did not let him lie Idle, but discoursed with him upon all Things, which he found would fall within the reach of his Capacity : He gave him a general Insight into the Nature and Use of Languages, he shewed him the Manner how they were reduced to Grammatical Forms under certain Rules, that those Rules again had their particular Exceptions, which required much and careful Observations ; and that by this Means a Method had been found of making the Languages of all Countries communicable from one to the other.

This general Idea of Things opened his Understanding, and made him plainly perceive

at once, all the Reasons of the Grammar Rules : Infomuch, that, when he came to learn them, he knew what he was about, and for what end, and so *applied* himself the *most* to those Things, which required *most Application*.

After having given him these Insights, my Father led him on to fresh Acquisitions of Knowledge ; he frequently talked to him concerning the extraordinary Effects of Nature, as of Gun-powder, and of other Things, which are apt to surprize us, when we come more closely to consider them ; my Brother took great delight in these Discourses : But he was earnest to know the proper Reasons for every Thing, and as they are not all yet discovered, whenever my Father omitted telling him any, or else told him such as are commonly alledged, and are no more (properly speaking) than meer *put-offs*, he would not be satisfied at that Rate ; for he had always an admirable quickness at discerning the *True* from the *False* ; and it may be affirmed at all Times and in all Things, that Truth was the only Object of his Enqui-

Enquiries, since he could never rest satisfied in any of them, till he knew for certain that he had a clear and perfect Notion of what he sought after. Thus from his Childhood he could not give himself up to any Thing that did not appear evidently true, insomuch that when he has not had good Reasons given him, he has studied for them himself, and when once he had fixt upon a Point, he never quitted it, 'till he had found some Body that could give a satisfactory Account of the Matter. Once among other Times, when we were at Dinner, some Body at Table having struck a *China* Plate with a Knife, he took Notice that it made a great sound, but the Moment one's Hand was laid upon it, the sound was hush'd. He was that minute for knowing the Cause, and one Experiment led him on to the making of many others upon Sounds: He at length made so many, and such curious Remarks, that he compos'd a Treatise upon them at twelve Years old, which was found to be full of good and solid Reasonings.

It

It was about this Age that his Genius for *Geometry* began to appear, and that by so extraordinary an Adventure, that it deserves, methinks, to be exactly related in its minutest Particulars.

My Father was a Man deeply Learned in the *Mathematicks*, and had, by that means, contracted an Intimacy with the Persons the most accomplished in that Science : Their visits to him were very frequent ; but as his design was to instruct my Brother in the Languages, and as he knew that the Science of the *Mathematicks* was a Science, which fill'd and employed the whole Mind of its followers, he had a design that my Brother should be kept from the least Knowledge of it, for fear it should make him neglect the *Latin* and other Tongues, in which he wished to see him a compleat Master. For this Reason he locked up all his Books from him, that treated on those Subjects, and would not so much as speak of them to any of his Friends, when his Son was present ; this Precaution, however, did not prevent

prevent the Child from having a Curiosity *that way*, inasmuch that he would frequently beg my Father to teach him the *Mathematicks*, but he as constantly refused him, promising him, however, that he would teach him in the end, by way of Recompence for his other Studies : He gave him Assurances, that, as soon as he had learnt the *Latin* and the *Greek*, he should then learn the other as he desired. My Brother finding this Repulse, asked him one Day, what that Science was, and of what it treated ? my Father told him in general Terms, that it was the manner of making Figures exactly, and of finding the Proportions between them, and forbid him, from that time forward, ever to speak or think any more about it ; but his Spirit was too large to keep within these Bounds, and as soon as he had made this single Discovery, that the *Mathematicks* laid down the Methods of making Figures infallibly just and exact, his Mind was always running upon this, at his Hours of Recreation ; and being alone in a Hall, where he used to divert himself, he took a piece of Charcoal
and

and drew Figures upon the Squares of the Pavement, trying the ways of making, for Example, a Circle perfectly round, a Triangle, the Sides and the Angles whereof were equal, and other Things of the like Nature; all this he found out of himself; and he, afterwards, sought for the Proportion of Figures among them: But as my Father ever took a special Care to conceal all these Things from him, he did not know any of the Terms, or so much as the common Names of them: He was therefore forced to frame Definitions of them out of his own Head: He called a Circle a Ring, a Line a Bar, and so on: After these Definitions, he laid himself down some Axioms, and formed from them at Length perfect Demonstrations. And as it is natural in this Study to jump from one Discovery to another; he pushed his Enquiries so far, that he arrived to the 32d Proposition of the first Book of *Euclid*. Once, as he was very hard at it, my Father came into the Hall without his hearing him, and found him so closely applied, that it was a pretty while before he perceived

he was overlooked; it is difficult to say which of the two was the most surprized, whether the Son to see his Father, who had so expressly forbid him such Inquiries; or his Father to see his Son in the middle of all those Lines and Circles. But really the surprize of my Father grew greater, when he asked him what he was upon, and was answered by my Brother, that he was seeking after such a Thing, which it seems was the very 3^d Proposition of the first Book of *Euclid*. My Father asked him what made him think of searching after that, he answered, because he had previously found out such other Things as led him to the search of this. And when my Father started to him again the same Question, how he came to find out those Things; he told him some of the Demonstrations which he had made, and in fine running his Lesson backwards by the Names of a *Ring*, and a *Bar*, he came to his Definitions and his Axioms.

My Father was so astonished at the vast Extent and Power of his Genius, that he left him without

ext. $\angle$ of a Δ is
to the 2 int. $\angle$ s. α
3 $\angle$ s of a $\Delta = 2$
right $\angle$ s.

without speaking so much as a Syllable more, and went directly to Monsieur *Pailleur*, who was his intimate Friend and Acquaintance, and a Person of deep Knowledge and profound Penetration. The Instant he entred within his Doors, he stood there fixt and immoveable, like a Man in a transport; Monsieur *Pailleur* seeing that, and perceiving at the same time, that some Tears dropp'd from his Eyes, was likewise struck with surprize, and begged him, with a great Concern, to conceal from him no longer the Cause of his Disorder. My Father replied to him, *I weep not for Sorrow, but for Joy*: Full well you know the Care I have taken to keep my Son from the Knowledge of *Geometry*, for fear of diverting his Thoughts from his other Studies; yet notwithstanding that, do so much as look upon what he has performed. With those Words he shewed him what he had found out, by which one may affirm that he had, in some measure, invented the *Mathematicks*; Monsieur *Pailleur* was no less surprized than my Father had been before; and told him he did

not think 'twas giving him fair play to confine so great a Genius, or to conceal that Knowledge any longer from him, and strenuously insisted upon it, that he ought to give him a free Use of all Books of that kind.

My Father agreed with him in these Sentiments, and accordingly gave him *Euclid's Elements* to read, at the Hours of Recreation: He perused them by himself, and understood them all without standing in need of any Commentary or Explication; and while he studied them, he began to compose some Pieces himself, and grew so forward, that he went duly to all the Conferences which were held every Week at *Paris*, where all the *Genii* of that polite Metropolis assembled together, either to show their own Performances, or to examine the Compositions of others. My Brother maintained his Credit very well among them, as well in his Compositions, as at the Examinations; for he was one of those, who the most frequently brought thither Things intirely new and uncommon; in those Assemblies

blies they used to have Propositions to look
 over, which were sent from *Italy, Germany,*
 and other foreign Countries, and they took his
 Advice upon all of them ; every Student made
 it his Choice to consult with him, and to learn
 his Opinion : For he had such a lively and
 quick Insight into Things, that he has now
 and then happened to discover some Faults and
 Mistakes, which had been overlooked by every
 Body else. However, he was never employed
 in the Study of *Geometry*, but at his
 Hours of Recreation ; for he learnt the *Latin*
 Tongue by those Rules, which my Father
 made on purpose for him ; but as he found
 that Science to be full of Truth, a Thing which
 he sought after with the greatest Ardor, so he
 conceived such an inward Satisfaction in it,
 that the whole Bent of his Genius leaned that
 way, insomuch that with the small time he was
 allowed to bend his Application that way, he
 advanced to such a Degree, that at the Age of
 sixteen he composed a Treatise on *Coniques*,
 which pass for a Work of so great Ingenuity,
 that

that it was said nothing so refined, nothing so exalted and sublime had been seen since the time of *Archimedes*.

The Men of Science were all for having it printed out of Hand, because, said they, although 'twas a Work, that would in it self be always admirable. Yet the Printing of it at the time, when he, who had invented it, was not above sixteen Years old, would be a Circumstance, which would add mightily to the Beauty of the Performance. But as my Brother never had any passionate Desire after Fame, he did not regard it upon that Account, and so the Matter dropt, and the Work never pass'd the Press.

During all this time he continued daily studying the *Latin* and *Greek*, and, besides that, at Table, and after Meals, my Father discoursed him sometimes upon *Logick*, sometimes upon *Physick*, and the other Parts of *Philosophy*; and that was all he ever learnt of them, having never been at a Colledge, nor ever having had any other Master for these, any more than for
other

other Things. My Father, as any one may very well believe, took a singular Pleasure in the great Progress, that my Brother made in all the Sciences; but he did not happen to take Notice, that great and continual Applications in so tender an Age, might have a very ill Effect upon his Health; and, in Truth, as soon as he arrived to the Age of Eighteen, it began to make a visible Alteration in him; but the Inconveniencies, which he hitherto felt from it, not being come to any great Head, did not hinder him from continuing on daily his usual Occupations; insomuch that, by the time he came to be Nineteen, he invented the Arithmetical Machine, by which one may not only cast up all sorts of Accounts without Pen and Ink, but even work them without so much as knowing one single Rule of *Arithmetick*, and that too with infallible Certainty.

This Work, was looked upon as a Thing perfectly new in Nature, to have brought, within the small Compass of a Machine, an extensive Science, which wholly subsists in the Intellect,

and to have found out a Method to work all its Operations with full Certainty; and without having any need of Reasoning about them. This Work was a very great Fatigue to him, not by Reason of the Thought, or the Contrivance of the Movement, which did not cost him much Trouble; but the Labour and Pains lay in bringing Workmen to comprehend all those Things. He was no less than two Years about it before he could bring it to the Perfection 'tis in at present.

But this Fatigue joined with the Tenderness, into which he found his Constitution had been brought for some Years last past, threw him into Indispositions; that he could never after get rid of, and he has assured us sometimes, that, from the Age of Eighteen, he never lived a Day without Pain. These Indispositions, however, did not always Attack him with equal Violence; as soon as he got a Moment's Respite, or the least Suspence from Pain, his industrious and unwearied Spirit immediately hurried him on to the fresh Pursuit of something new.

He

He was now arrived at the Age of Twenty-three, when having had a View of *Torricelly's* Works, he thereupon invented and reduced to Practice several others, which bear the Name of his Experiments; particularly *that* concerning the *Vacuum*, which proved so clearly, that the Effects hitherto attributed to the Horrour of the *Vacuum*, are caused by the Gravity of the Air. This was the last Labour, in which he applied his Mind to the Study of human Sciences; and tho' he found out the Roulette or Wheel afterwards, that does not in the least contradict what I say, because he found it out, as 'twere, without the Cost of Thinking, and in such a manner, as will make it plainly appear, that he was not at the Pains of any Application upon that Account, and this I shall shew more at large in its proper place.

Immediately after this Experiment, and before he was quite Twenty-four Years of Age, the Divine Providence having put an Occasion in his way, that obliged him to read Books of Piety and Devotion, God enlightned him so

D

much

much by those Lectures, that he stood perfectly convinced, that the Christian Religion obliges us to live purely for God, and to have no other Object but him alone: And this Truth appeared to him so evident, so necessary, and withal so profitable, that it put an end to all his Enquiries, insomuch that, from thenceforward, he immediately renounced all other Sciences, in order to apply himself wholly and singularly to that *one* Thing, which *Jesus Christ* calls *necessary*

He had hitherto, by a particular Protection of the Almighty, been preserved from all the Sins incident to Youth, and, what is still more strange in a Man of such a turn of Temper and Genius, he was never carried away into any Libertine Latitudes, with regard to Religion, having always kept his Curiosity within the Bounds of natural Inquiries. He has told me more than once, that he reckoned it as a great Obligation, among the many others, which he owed to my Father, that having himself a very great Reverence for Religion, he early inspired

spired the same Sense of it into him in his very Childhood, and laid it down as a Rule, that whatever was an Object of Faith, could not be an Object of Reason, much less ought it to be subjected to the narrow Faculties of humane Understanding. These Maxims, which were again and again repeated, and strongly inculcated into him by a Father, for whom he had the highest Honour and Esteem, and in whom he beheld an extensive Knowledge, accompanied with a very clear and a very powerful Way of Reasoning, made so deep an Impression in his Soul, that he was never in the least startled with the Discourses, which are too fashionable among *Libertines* and *Free-Thinkers*; and so very Young as he was, he looked upon them as a set of People misled by this *false* Principle, that *Human Reason is above all Things*, and as mere Ignorants of the very Nature of Religion: Thus this Genius so prodigiously vast and so extensively Comprehensive, so abounding, and so filled with Curiosities, which sought with such unwearyed Toil and Diligence into the Causes of every

D 2

Thing,

Thing, did submit it self at the same time to all the Points of Religion, and like a Child he paid a blind Obedience to all its Dictates. This Simplicity reigned in him during the whole Course of his Life; insomuch that, even after he had resolved with himself to employ his Time in no other Study but that of Religion, he never applied himself to the curious Questions of mystical Divinity, and he exerted all the Powers and Faculties of his Soul to learn and practice the Perfection of Christian Morality. To this he consecrated all the Talents which God had bestowed upon him, and did nothing else, all the rest of his Life, but meditate upon the Law of God Night and Day.

But though he did not turn his Head to the particular Study of scholastick Divinity, he was not however ignorant of the Decisions of the Church against those Heresies, which had been invented by subtle Wits; and 'twas against these sorts of sophistical Disputants that he appeared a warm and lively Adversary, and God Almighty gave him at that time an
opportu-

opportunity of demonstrating his Zeal for Religion.

He was then at *Roan*, where my Father was employed in the King's Service ; and a certain Person was there at the same time, who taught a Course of new Philosophy, that took mightily with all the curious. My Brother, after having been press'd to go thither by two young Gentlemen his Friends, was at length prevailed upon, and was present at a Lecture ; but they were extreamly surprized, that, amidst the Discourse they had with that Professor, he, while he was laying down the Principles of his Philosophy, should draw from thence Consequences, upon Points of Faith, directly opposite to the Decisions of the Church : He proved by his new Way of Reasoning, that the Body of *Jesus Christ* was not formed out of the Blood of the *Holy Virgin*, but out of some other Matter created expressly for that purpose, and advanced several other Things of the like Nature ; they would willingly have contradicted, and brought him off from these Heterodox

Notions,

Notions, but he stuck obstinately close to what ever he had asserted. Hence considering among themselves, how great the Danger was in letting a Man have the Liberty to instruct Youth, who was tainted himself with erroneous Sentiments, they resolved first friendly to admonish him, and if he would not hearken to Admonition, to make their Complaints in the next place, to such proper Persons, as might have some Influence and Power over him.

The Matter fell out just so : For he despised their Admonitions to such a Degree, that they look'd upon it to be a Point of their Duty, to declare the whole Affair to Monsieur *de Bellay*, who, at that time, exercised the Episcopal Functions in the Diocess of *Roan*, under a Commission from the Lord Archbishop : Monsieur *de Bellay* sent for the Man, and having put him to the Question, he was imposed upon by his making, instead of a direct Answer, an equivocal Confession of Faith before him, which he Writ and Signed with his own Hand, and then expressed himself very slightly, with regard

gard to the important Advices, which had been given him by the three young Men.

However, as soon as they came to the sight of that Confession of Faith, they had its Defects in their Eye immediately ; This obliged them to go as far as *Gaillon* after the Lord Archbishop himself, who, having made a strict Examination into all these Things, found them to be of so great Importance, that he sent Letters-Patent to his Council, and laid his express Order and Injunction on Monsieur *de Bellay*, to make that Professor come to an open Retraction, as to all the Points or Articles, of which he stood accused, and to receive nothing from his Hands, but in Communication with those Persons, who made their Declarations against him : This was executed accordingly, and he appeared before the Archbishop's Council, and renounced all his Opinions : And one may with Reason say, that he was not insincere in what he did, because he never shewed the least Gall against those, who brought the Affair about ; and really this is sufficient to induce

induce any Body to believe, that the Professor had deluded and deceived himself by the *false Conclusions* which he had overhastily and unguardedly drawn from *false Principles*: Again, it is very certain on the other Hand, that they had all along not the least design of Harm against him, nor any other View, than that of undeceiving him by himself, and of hindering him from seducing young People, who would not have been capable of discerning Right from Wrong, and Truth from Falsehood in philosophical Positions, that were couched with so much Subtilty. Thus this Matter ended very smoothly, and my Brother continuing more and more to seek out the ways of pleasing God, his Zeal for the Christian Religion grew so Ardent before he was four and twenty, that it had an Effect upon the whole Family. Even my Father himself was not ashamed to yield to the Instructions of his Son; nay, from that time forward he embraced a more strict Order of Life, and followed one continual Course of practical Virtue to the Day of his Death, and,

praise

praise be to the Almighty, he died suitably to what he lived, and made an end truly Christian. My Sister too, who was happy in the Possession of extraordinary Talents, and who had from her Infancy remained in the uninterrupted Enjoyment of a Reputation, which very few Maids ever attain to, was so sensibly touched with my Brother's Discourses, that she resolved to renounce all those Advantages, which she till then had too dearly prized and valued, in order to dedicate her Person entirely to the Service of God, as she did afterwards, Entering herself a Religious in a very Devout and very Austere Convent (called, *Port-Royal in the Fields*) where she made so good a Use of the Qualifications and Perfections, with which God was pleased to bless and adorn her, that they looked upon her to be equal to the most difficult Employments, of which she constantly acquitted herself with all imaginable Fidelity, and in that Holy Place she died, and made a very pious and exemplary End on the Fourth of *October* 1661, being about the Age of Thirty-six.

Mean while my Brother, whom God used as his Instrument to bring about all these good Purposes, laboured under continual Indispositions, which grew upon him very fast; and waxed every Day stronger and stronger. But, as, at that time, He knew no other Science but Perfection, so he found a vast Difference between this Study, and those, that had occupied his whole Mind before: For instead of being retarded, as he must have been by these Indispositions, in the Progress of *those other* Studies; *This*, on the contrary, was teaching him Perfection even from those very Indispositions themselves; it taught him the practical Lesson of that admirable Patience, with which he underwent them all. I shall content my self here with giving you but one Example.

Among many other Inconveniencies, which he laboured under, this was one; that he was not able to swallow any Liquid, unless it was made warm, neither could he do it then, any otherwise, than merely drop by drop: But as he was, besides that, very sorely aggrieved with an insupportable

portable Pain in the Head, with an excessive Burning in his Bowels, and a large complicated Train of other Ails, the Physicians ordered him to Purge every other Day for three Months successively; and then were we forc'd to take the Medicines, and make them warm, and give him them down drop by drop, which may be very properly called undergoing the Torture; it indeed pained the Hearts of all those, who were about him, and there was no Body but himself without Complaint.

The continual Application of those Remedies, together with some others, that were practised upon him, brought him some Relief, but restored him not to his perfect Health: Hence the Physicians came to be of Opinion, that, if he wished an entire Re-establishment, he must quit all Things, that required any Application of Thought, and take all the ways he could possibly find of unbending his Mind by Varieties of Diversion. My Brother had some Difficulty in yielding to this Advice, because he at first apprehended there was Danger in following it; but at

last he complied, believing himself obliged in Conscience, to do all he could, for the Recovery of his Health; and began to imagine within himself, that honest Recreation could not bring him into harm, and so he ventured out once again among the World. But, although, through the Mercy of God, he ever remained exempt from its Vices; nevertheless, as the Divine Being had given him a Call to greater Perfections, so would not he, but of his singular Grace, permit him to continue in the World very long, but made use of my Sister for the great End of recalling him back to himself and to pious Solitude, just as he had before made use of my Brother, when he was graciously pleased to have my Sister retire from the alluring Engagements, which she had met with on the publick Stage of Life.

She was then a Religious, and led a Life so eminent for Sanctity, that she edified all the Convent: Being in that State, she with Pain beheld the Man, to whom, next under God, she stood indebted for all the Heavenly Graces she

she enjoyed, remain himself out of the Possession of those Graces; and, as my Brother made her frequent Visits, so she made him frequent Harangues upon that Subject, and this she did at last with so much Force and Energy, and yet with so much winning and persuasive Sweetness at the same time, that she prevailed upon him, just as he had at first prevailed on her, absolutely to quit the World; and he accordingly went into a firm Resolution of bidding a final adieu to all publick Company, and of retrenching all the little unprofitable Superfluities of Life, even with the risque of his Health; because he thought Salvation preferable to all Things, and the *Health* of the *Soul* infinitely more valuable than *that* of the *Body*.

He was now about thirty, groaning under daily Infirmities, and 'twas from that time, that he embraced the manner of Life, which he observed to the time of his Death.

In order the more compleatly to Compass this Design, and to break all the Habits he had contracted,

tracted, he changed his Quarters, and went into the Country, where he made some stay; and, when he was upon the Point of returning to Town, he gave so strong a Proof of his good Will to leave the World, that the World quitted him; and he settled the Rules of his Life during this Retreat, upon these great and cardinal Maxims, *viz.* to renounce all Pleasures and all Superfluities; and, in the Practice of these, he spent the Remainder of his Days. The better to succeed in his manner of Retrenching, he began from that Moment, and continued ever after to do the Business of his Servants himself, as far as he was able. He made his own Bed, he went down for his Dinner to the Kitchen, and only just kept a Servant to dress Things for him, to go to Market, to run on Errands about the Town, and for a few other Things, which 'twas absolutely impossible for him to do. His whole Time was spent in Prayer, and in Reading the Holy Scriptures, and in this he took incredible Delight; he used to say, that the *Knowledge of the sacred Writings* was

was *not* a *Science* of the *Head*, but of the *Heart*; that it was *not* so much as barely *intelligible*, but *only* to *those*, who had an *upright Heart*, and that *all Others* could *not* meet with *any Thing* there, but *Darkness* and *Obscurity*.

This was the Disposition, with which he read the Scriptures, renouncing all the Lights that could arise from his own Genius; and to these Heavenly Lectures he so closely applied himself, that he had them all by Heart; so that it was impossible to put a false Quotation upon him; for if you spoke but a Syllable to him in that way, he would positively aver, *This is not*, or *That is* in the Holy Scriptures, and then immediately would denote precisely the very place where the Words were to be found. He read likewise all the Commentaries with great Care; and that respect for Religion, in which he was educated from early Childhood, was now changed into a sensible and ardent Love for all the Principles and Points of Faith, whether they were those, that regard the Submission of the Spirit, or those, that regard our Practice in the World, in which

which all Religion may be said to terminate; and this Love made him Labour, without Intermission, to overthrow every Thing, that might possibly rise up in Opposition to those sacred Truths.

Eloquence was his, by the Gift of Nature; which made him shew a wonderful Facility in uttering whatever his fancy dictated; but to this powerful Faculty he added the Force of Rules, of which I have not yet got a proper and full Account, and which he made Use of to so great an Advantage, that he was a perfect Master of Style; he was not only able to express whatever he could wish, but to express it just in the very *manner* he could wish likewise; and his Discourse never failed of having its desired Effect. *That manner* of his in Writing so natural and lively, so concise and yet so pithy at the same time, was so peculiar and so proper to him alone, that, as soon as the *Provincial Letters* were seen Abroad in the World, it was as plainly seen, that they came from his Hand, notwithstanding all the mighty Precautions he took to keep them concealed, even from

from his most intimate Friends. It was much about this Time, that it pleased Almighty God, to heal my Daughter of a *Fistula Lachrymalis*; which had advanced upon her to, that Degree, within the Space of three Years and an half; that the sanious Matter issued not only thro' the Child's Eye, but thro' its Nose, and its Mouth; and this *Fistula* was of so dangerous a Kind, that the Chirurgeons of the greatest Ability in *Paris* judged it to be incurable; however, cured she was, and that all in one single Moment of time, by the Touch of a Holy Thorn; this was generally received as a Miracle, by all the World, the Truth of it having been first attested by very great Physicians; and the ablest Chirurgeons in *France*; and what is still more, avowed to be Authentick by a solemn Approbation of the Church.

My Brother was sensibly touched with this gracious Act of Indulgence from the Almighty, which he looked upon as done to himself, because it was bestowed upon one, who, besides her Proximity in Blood to him, was like-

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wife his spiritual Daughter in Baptism ; and it was an extream Consolation to him, to see, that God manifested himself so clearly, at a time, when Faith appeared, as it were, extinguished in the Hearts of the Majority of Mankind : The Joy he conceived from hence was so great, that it penetrated into his very inmost Soul, it occupied his whole Mind, and God graciously taking him in that Disposition, inspired him with an infinite Number of admirable Thoughts concerning Miracles, which giving him fresh Lights into Religion, redoubled in him that Love, and that Respect, which he had ever entertained for it before.

This was the very Occasion, which first made him appear to have such an extream Desire, as he had, of labouring to refute the principal Errors and false Reasonings of the *Atheists* ; he had studied them with the nicest Care, and exerted all his Faculties to find out proper Mediums for their Conviction. To this good Work he entirely dedicated himself ; the last Year of his Labours was wholly employed in collecting

collecting various Reflections on this Subject :

But God, who had inspired him with this Design, and with all his Thoughts, permitted him not to bring it to full Perfection for Reasons, that are unknown to us.

However, his estranging himself from the World, though it was a Method of Life which he scrupulously observed, did not hinder him from seeing very frequently Persons of great Talents, and distinguished Quality, who, having likewise some Thoughts of Retirement, visited him for his Council ; and when they had asked it, followed it exactly ; neither did it make him decline the Conversation of others, who labouring in some Doubts upon Points of Faith, and knowing that he had great Lights in those Matters, came to consult with him about them ; and these likewise never failed of going away well satisfied : Very many of these Personages, who are Living, do in a most Christian-like Manner acknowledge to this Day, that it is to his Advice, to his Counsels, and to those Lights which they received from him, that they

stand indebted for almost all the good Works, which they are capable to perform,

The Conversations he found himself frequently engaged in, although they all turned upon Charity, left him not, however, without some Apprehension, that he might meet with some Danger from them ; but then again, as he could not in Conscience refuse the Assistances, which some Persons desired at his Hands, so he found out a Remedy against the Danger. This Remedy consisted in some bodily Mortifications, which he constantly exercised, whenever he found the least Disposition in himself to indulge any Pleasure : For as Superfluity was a Thing that he utterly renounced on the one Hand ; so the Pleasures, and all the little Grati- fications of humane Appetites were by him counted to be more than inconsiderable Enemies, that he was resolved to subdue with the utmost Austerity and Rigour.

It was thus he spent five Years of his Life, from thirty to thirty-five, working without Inter- mission for God, for his Neighbour, and
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for himself, and endeavouring to grow daily more and more perfect ; and one may, in some Measure, affirm, this was the whole time, that he might be *properly* said to live ; for the four other Years, which God was pleased to bestow upon him afterwards, were one continual Course of Infirmities, under which he languished ; this was not to be called a Sicknes, that was newly come upon him, but rather a redoubling of the great Indispositions, to which he had been Subject from his Youth. He was now attacked with so much Violence, that he was forced to yield, and obliged to bend beneath the Strength of the Disease ; and, during the whole time, he was disenabled from employing himself at all, even so much as a single Moment, about the great Work, which he had undertaken for Religion, and from assisting, either by Word of Mouth, or by Writing, those Persons, who came to him for Advice ; his desires indeed were very strongly bent to satisfy them in their Requests, but his Sicknes and his Pains were too strong for his Desires,

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This Relapse of his began from a racking *Tooth-ach*, which utterly deprived him of the Benefit of Sleep, and would never let him so much as close his Eyes : During these Nocturnal Watchings, there came unexpectedly into his Head, some Projects concerning the Use of the *Roulette* or *Wheel*. The first Thought being followed by a second, and that again by a third, and so on to an infinite Multitude of Ideas, which all went after one another in due and regular Succession, discovered to him (in his own Despight, as I may say) all those Secret's, at which he himself was mightily surprized. But as he had a long while before then, renounced all Sciences and Studies of that Kind, he had not so much as a Thought of committing them to Paper : However, having occasionally mentioned it to a Person for whom he had the greatest Deference in every kind of Thing, and to whom he paid mighty Respect and constant Acknowledgments for that Affection and Friendship, with which he honoured him ; that Person, who was as considerable for
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his Piety, as for the eminent Qualities of his Mind, and the Greatness of his Birth, judged it proper, that a right Use should be made of it, for the Good and Emolument of Mankind, and accordingly caused it to be Printed and Published.

It was only at that Time he wrote, and he wrote it in extream Haste within about eight Days: for the Printers were kept hard at Work at the same time, and he furnished two of them upon two different Treatises at once, without ever having any other Copy but that, which went to the Press; all which we knew nothing of till six Months afterwards.

Mean while his Illness continuing very close upon him, without allowing him so much as one Moment's Ease, reduced him, as I said, to that low Condition, that he was not able to Work any more, or in a manner to see the Face of any living Mortal; but if it hindred him from serving the Publick, and some particular Friends, still it proved not a Disadvantage to his own Person; he went through all the Pangs
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of the Distemper with such a sweet Peace, with such a perfect Tranquillity of Mind, with such incredible Patience, that there is good Reason to believe, it was the Design of the Almighty to perfect him by these means, and to render him just such, as he would have him appear at the last Great Day, before his Divine Presence: For, during all this long Sicknes, he never once lost Sight of his first great Purposes; retaining ever in his Mind these two *Heroick Maxims*, to renounce all Pleasure, and lay aside all Superfluity. These he practised in the very Height of the Malignity, keeping a continual Watch and Guard upon all his Senses, and absolutely refusing to them every Thing, which was agreeable to their Relish: And, when Necessity laid him under a Constraint of doing something, which would probably yield him a little Satisfaction, he had a wonderful Art of putting it out of his Mind, in order to save *That* from having any Share in the Delight: For example, his continual Pains obliging him to feed a little delicately, he would take wondrous Care

not to palate or dwell upon the Taste of what he eat ; and we have taken Notice, that, let us be at what Pain or Trouble we would, in contriving a proper and agreeable Dish for him, by Reason of the frequent Distastes, which the Weakness of his Stomach made him subject to, he would never say, *This or That is a good Thing.* And again, when we have got him any fresh Rarity, that was according to the Season of the Year, if any of us asked him after he had made his repast, whether he liked it, and thought it good : He would very plainly and innocently Answer, *You should have put me in Mind of it before, for I vow I did not take so much Notice of it as to remember it now.* And when any Body happened to admire the Excellency of any Dish in his Presence, he was not able to endure it ; he called that being sensual to an enormous Degree, even although the Dish spoken of, were no more than a common Dish ; because, said he, 'tis a plain Indication, that such Persons eat for *no other End*, but to *please the Palate*, which is always sinful.

To avoid falling into this Temptation, he would never suffer any Sauces or Ragouts to be made for him, he would not admit so much as the Juice of an *Orange* to come near his Table, or any Thing else that was to provoke and excite, or to quicken the Appetite, though he had naturally a liking to all those Things : And the better to keep himself within due Bounds, he had, from the very beginning of his Retreat, considered, what would be proper for his Stomach ; and, after that, he laid down such stated Rules concerning all his future Meals, that, let his Appetite be what it would, he never went beyond them, and, let him have what distaste he would to his Food, he had obliged himself to eat it ; and, when any Body asked him the Reason, why he put himself under such Restraints, he would make Answer, that it was the Business of the Stomach he had principally to mind, and not to consult the demands of his Appetite.

In the Mortification of his Senses, he did not only proceed so far as to retrench them of every

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ry Thing in Nature, that could yield them any agreeable Satisfaction : No ; he went much further still, and would never refuse them any Thing that was grating, harsh, disagreeing, or any ways displeasing to them, whether at his Meas, or at his Physical Potions he was to swallow. He took all Sorts of Medicines for four whole Years together, and never shewed the least distaste : He took every Thing that was prescribed him for his Health, and Things that were counted the most difficult, were not difficult to him : And once when I was speaking of my being surprized, that he never shewed the least Loathing, or so much as a Disinclination to his Physick ; he was pleased to look with a smiling Countenance upon me, and to say that he could not for the Life of him apprehend, how any Body should show the least Repugnance against a Medicine when he was voluntarily taking it, because in this there was neither Violence nor Surprise, the two only Things that ought to produce such an Effect. This was his way of Practice, and it was thus

he exercised the Works of Mortification without cease.

He had so great a Love for Poverty, that he kept it always present before his Eyes ; in-somuch, that when he had a Mind to enter upon any new Undertaking, or when he was applied to by any Body for his Counsel and Advice ; the very first Thought that came into his Head turned upon this Point, whether there was any room for practising the true Spirit of Poverty.

One of the Things upon which he examined his Conscience the most strictly, was, whether he had any secret Inclination to cherish that fond desire which Men usually have of excelling in every Thing, of getting themselves served in all Things by the best and choicest of Workmen, and the like. He could not bear to see Men run up and down sweating and toiling, and making it the Pains and Business of their Lives to hunt out for all the nicest Conveniencies and Accommodations, in a thousand different Circumstances, that People in the
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World are apt to do without the least Scruple. But he had not the same way of judging with the common Part of Mankind, and would be frequently telling us, that there was nothing so likely to extinguish the Spirit of Poverty, as that curious and earnest way of longing and gaping after ones own Interest and Convenience, and entertaining what the World calls no more than a decent Pride of striving always with a kind of Emulation to out-do other People, and to have the best and the choicest Things in their Kind: And as to Handycraft's-men, he used to say, we ought always to pitch upon the most indigent, and to have a greater Regard for the Honesty of the poor Workman, than for some of those rare Niceties and Excellencies in Handicraft, that are scarce ever either necessary or profitable. He would now and then cry out, as it were, by way of Holy Aspiration, *Ah! That I had but a Heart as poor as is my Mind, then should I be truly happy: For I am thoroughly persuaded, that Poverty is a vast Step towards Salvation.*

That

That close Attachment, which he had for Poverty, made him love the Poor to such a Degree of Tenderneſs, that he never had the Power to reſuſe an Alms, even when he was driven to the ſtraight of pinching and ſparing it out of his own Neceſſaries: This happened pretty frequently to be his Caſe, for he had but a ſlender Income, and was obliged at the ſame time, on the Account of his Illneſs, to be at an Expence, which exceeded his Revenue. But whenever any Body offered to make him any Remonſtrances on this Head, when he was parting with a conſiderable Sum for Alms, he would be a little chafed at it, and ſay with ſome Warmth, *I have made one Thing my conſtant Remark, and it is this, Let any Man be as poor as he will, he always leaves ſomething behind him, when he comes to Die.* By theſe means he had now and then run out ſo much before hand, that he has been reduced to take up Money upon Intereſt, becauſe he had given away all he had to the Poor, and when that was done, he would not importune his own Friends for a ſupply.

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As soon as the Affair relating to the Hackney Coaches was Established, he told me he would procure a thousand Livres to be advanced upon his Share, by those, who were for Farming it, and with whom they were then treating, provided they should agree and strike the Bargain, in order to be sent and distributed among the poor People of *Blois* ; and when I told him that the Matter was not sure enough of being concluded for him to venture such Lengths with any tolerable Security, and that it would be proper to wait the Issue of another Year ; he immediately made answer, that he could not perceive any great Inconveniency in that ; for, in Case they proved to be Losers by it, he would make it up to them out of his own Pocket, and he did not care to stay another Year, because the Necessities of the Poor were too pressing to admit of delaying the Charity so long. But as these Persons would not come into the Agreement, he was disabled from putting that good Work in Execution, by which, however, he made it plainly Apparent,

rent; how much he loved that Spirit of Poverty, which he had so frequently inculcated among us; and shewed very clearly that he did not covet Wealth for any other end, but that of assisting the Needy; since the Minute that Providence gave him some Hopes of becoming the Master of any Money, he began to distribute it; nay, he even advanced it to others, before he was thoroughly secure of any such new Acquisitions.

His Charity towards the Poor was always very great and extensive, but, towards the latter end of his Life, he redoubled it, and was Intent upon doing Acts of Beneficence to such a Degree, that I could not find out a better way of pleasing him, than by making it the Subject of my Discourse. He was perpetually exhorting me for four Years together, to dedicate my self to the Service of the Poor, and to breed up my Children in the same charitable Disposition; and when I told him, I feared it might divert me too much from the Care of my Family; he used to say, *That it was nothing*

thing but the want of a hearty good Will, and that, as there were several Degrees in the Prosecution of that Virtue, one might easily Practice it in such a Way, as would not in the least interfere with ones domestick Affairs : He said it was the general Vocation of every Christian whatsoever ; and that there was no Need of any particular Mark to know if one had a call to it from above, because it is an uncontested Truth, that it is a Duty incumbent upon all the Faithful ; he used to insist, that it was the very Article upon which *Jesus Christ* was to judge the World ; and that if we seriously reflected how the sole Omission of this one single Virtue might be the Cause of our Damnation, that Thought alone would be sufficient to make us divest our selves of every worldly Thing about us, provided we had but our Breasts furnished with a lively Faith ; he would further urge, that frequenting the Poor was a Thing in its self highly useful and profitable ; because, after the continual Prospect of the daily Miseries, under which they groan quite Comfortless of

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Heart, after beholding, them when in the very Extremities of Sickness and Anguish, quite destitute of common Necessaries, a Man's Heart, after so pitiful and so moving a Scene, must be as hard as the very Flint not to melt, not to relent so far, at least, as voluntarily and readily to deprive it self of mere unprofitable Enjoyments and superfluous Delights, in order to administer some Alms, some Help and Comfort to the Needy, the Afflicted, and the Sorrowful.

All these Discourses moved us very much, and brought us sometimes to the proposing of certain Methods, and studying out Ways and Means how a general Fund might be established, for the Relief of the Poor, by which ample Provision might be made to Supply all their Necessities, but he would never come into any such Measures. He did not at all relish that Proposal; he told us we were not called to do a general Act, but were indispensably obliged to do particular Acts of Charity, and he firmly believed the manner the most agreeable to Almighty

mighty God, would be to serve the Needy and Indigent in a poor and humble Way, (that is to say,) every one according to his own Abilities, without embroiling and filling the Mind with those great Designs, which favoured very much of Pride, and seemed to shew, that such Persons hankered after that desire of excelling the rest of Mankind, which he blamed upon all Accounts, without Exception.

It was not because he found fault with establishing great Hospitals ; on the contrary, he loved such Acts of Charity to the very Heart and Soul of him, as he has given us very good Reason to believe from his own last Will and Testament : But what he mostly insisted upon was, that those great Undertakings were reserved for some certain Persons, whom God had set particularly apart for that very purpose, and whom he seemed visibly to conduct and to lead, as it were, by the Hand to those Acts of pious Magnificence, and that it was not the general Vocation of all the World, though it

certainly is *ſo* to beſtow ſome particular or daily Alms upon the Poor. .

This was part of the Inſtructions he gave us, in order to reconcile us to the Practice of this Virtue, which took up ſo much room in his Heart ; 'tis, as I may ſay, a little ſketch in Miniature, which gives us ſome Notion of the Greatneſs and Extent of his Charity. Neither was his Purity inferior to his Charity, and ſuch was the profound Reſpect which he entertained for this Virtue too, that he ſtood perpetually upon his Guard, in order to ſave this Virtue, which is of ſo delicate a Complexion, from being wounded in the leaſt, either in himſelf or other Perſons ; it is really incredible how nice and exact he was in this Point. I was always under a kind of Dread and Awe, upon this Account, whenever I was near him : For he would now and then find out an opportunity of running over again ſome of the Words and Expreſſions, that might drop unguarded from my Mouth, in the common and ordinary Courſe of Talk, and which I thought perfectly

perfectly innocent, till he has afterwards made me see their Defects; and I am confident I should never have thought there was any harm in them, if it had not been for his Admonitions. For Example, if at any time I chanced to say, that I had beheld a fine and beautiful Woman, he would be angry and chide me, saying, that I ought never to hold such idle Discourses before Servants and young People, because I could not be sensible what strange Ideas I might possibly excite in their Minds by that means. He could not bear to see the soft Caresses and Embraces, that passed even between me and my Children, and he used to desire me to break them of that fond Custom, alledging it could end in nothing else but spoiling them: And that one might shew ones Tenderness in a thousand other Ways. These were the Instructions I had from him on this Head; and from hence it is easy to form a Judgment, how vigilant he was for the Preservation of Purity, both in himself and other People.

He

He met with an Accident, about three Months before he died, that, was a very palpable Proof of his singular Purity, and of his extensive Goodness and Charity at the same time : As he was coming one Day from hearing Prayers at the Church of St. *Sulpice*, who should accost him but a very young Girl about fifteen Years of Age, (that was beautiful to a dangerous Degree,) and she begged an Alms of him : He was inwardly touched at beholding such a real Object of Compassion, such a young Creature so publickly exposed, and to such eminent Peril of being one Day or another seduced from her Virtue, and robbed of her Honour : He asked her who she was, and what had brought her to the miserable Condition of being forced to beg her Bread ; and learning from her, that she came out of the Country, and that her Father was dead, and her Mother fallen sick, and carried that very Day to the *Hoteldieu*, he believed that God had directed her to him in that Instant of time, when she began to stand in need of his Relief :

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Upon that he took her along with him without more ado to a Seminary, and put her into the Hands of a good old Prelate, and, after furnishing him with some Money for her use, conjured him to take particular Care of her, and to put her in some way of Learning, how to regulate her Conduct, and to be sure, in pity to her Youth and Unexperience, to place her, where she might be with the greatest Security to her Person.

In order to Comfort her still more amidst the Care and Affliction, under which she laboured, he told her the next Day he would send her a Woman to buy her some Cloaths, and all other Necessaries, that would fit her to go into some Lady's Service : Accordingly on the very next Day he sent a Woman to her, who, in concert with the good old Prelate, did her endeavours so effectually, that, after they had got her cloathed, they put her in a very good Way to live. This Ecclesiastick inquiring of the Woman what the Gentleman's Name was, who did this charitable Act, she made
 Answer,

Answer, that she had not a Commission to tell him any Thing of that kind ; but that she would come and wait on him from time to time, and join with him in providing for the Necessities of the young Maid whenever there should be Occasion : Then the Priest intreated of her that she would get the Gentleman's Leave to disclose his Name to him ; and, added he, *'I will promise you I will not open my Lips about him during his Life-time : But if it should please Almighty God, that he should die before me, I will take particular Care to publish this Action to the World : For it is really so very handsomely done, it is an Action so beautiful in its kind, that I cannot bear the thoughts of its being buried in Oblivion.* Thus from this one Accident, that honest Ecclesiastick judged, without having any Acquaintance with him, how great was his Charity, and how vast the Affection he had for the Virtue of Purity.

My Brother had an unspeakable Tenderness for all his Family ; but that Affection never went so far as what we call an Attachment to
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the Persons of this World. He gave a very lively Proof of this upon the Death of my Sister, which happened to be about ten Months before his own ; when he first received the News of it, he said not a Syllable more or less than this : *God of his infinite Grace and Mercy grant we may make so good an End.* He always kept himself in perfect Submission and entire Resignation to the Orders and Decrees of Divine Providence, without ever afterwards making any Remark or Reflection, unless it was upon the great Favours, that God shewed my Sister in her Life-time, and upon the Circumstances of Time when she died ; all which made him frequently cry out with pious Ardour : *Happy those who die, provided they die in our Lord !* When he saw, that I was continually lamenting my great Loss of her, and that I took it so much to Heart, he really chid me severely for it, and told me it was not at all well done of me, to be troubled at the Death of the Just ; but that, on the contrary, I ought to bless and praise God, for having so immensely

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recompenced the little Services, that she had rendered him in her Life-time.

This shews, that he had no *worldly Attachment* to those, whom he *loved*: If he had been *attached* to any Body breathing, he certainly would have been *so* to my Sister, because she was, of all the World, the particular Person, whom he the most dearly loved. But he did not stop here; he not only avoided having an Attachment for other Persons, but was utterly averse from having any Body shew an Attachment for him. I speak not here of dangerous and criminal Attachments, because the very Notion of that would be gross, and 'tis what all the World in general agrees upon to be an odious and a hateful Thing; but I speak of those Kinds of Friendship, that are the most innocent in Nature: He would not even let them take Root too far, either in his own Breast, or in the Hearts of other People, for fear they should shoot out into Branches, that would prove luxuriant and irregular. Meanwhile, in as much as I was wholly a Stranger to his

Sentiments

Sentiments of this kind : I was quite surpris'd, and perfectly discouraged at the Rebukes he would give me upon certain Occasions ; I told my Sister of it, and not without complaining, that my Brother was unkind, and did not love me ; and that it looked to me, as if I put him in Pain, even at the very Minute, that I was studying the Means to please him, and trying to do the most affectionate Offices, I could, for him in his Illness. Upon this my Sister assured me, that I was entirely mistaken, that she was certain of the contrary, and knew he had as true a Value and as great an Affection for me, as my own Heart could wish. These sincere and tender Assurances of hers compos'd my Temper, and it was not long, before I had some Proofs of what she said : For an Occasion presenting it self a little afterwards, which made me stand in Need of my Brother's Assistance, he embraced that opportunity of serving me with so much Care and Tendernefs, and gave me such Earnests of his Affection, that he left me no room to doubt,

but that he loved me to a very great Degree, I then attributed his cold manner of receiving the most officious and assiduous Acts of Kindness, that I did, to Comfort him in his Illness, to the Nature of his Distemper, and the Fretfulness that attends Disease, and I was never able rightly to solve this *Ænigma* to my self, till the very Day of his Decease; at which time, a Person, who may be properly called one of the most *considerable* of his Acquaintance, if we regard him, as we ought, according to the distinguished Eminence of his Genius and Piety, and with whom he had many long Conferences upon the Practice of Virtue, told me, that he had given him *this particular Instruction* among many others, that he should never suffer any Body, be it who it would, to love him, so as to have any peculiar Attachment to his Person; that it was a fault which Men had too little examined themselves upon, because they did not conceive how great might be the evil Effects arising from such a Deportment; that it was a Point not sufficiently considered,

sidered, how by fomenting and suffering such Attachments to one's Person, a Man greatly occupied a Heart, that ought to be entirely dedicated to God alone ; that it was committing a Theft against Heaven, and robbing the Divine Being of that Thing, which was more precious to him, than all the Things of this Earth besides. We found out afterwards, that this Principle had one of the *foremost Places* in his Heart ; for, in order to keep it always before his Eyes, he had written it down with his own Hand upon a single Vessel of Paper by it self in the following Words. *It is unjust to keep any Body attached to one's Person, although it is according to the Will and Desire of the Party so to be ; I should deceive and betray those People, in whose Hearts I should cause such a desire to arise, because I am not the end of any created Being, neither have I wherewithal to give them Satisfaction. Am I not upon the Point of Dying ? And must not then the Object of this Attachment depart at the same time ? As I should be culpable in making any one believe a Falschood, although I persuaded*

suaded him into it with all the Softness imaginable, though I made him believe it with Pleasure, and though I took a delight my self in working, after such a manner, upon his Belief; so likewise am I guilty of a Fault, if I endeavour to make my self the Object of other Men's Affections, and draw and win them over to an Attachment for me; I ought to advertise and inform them, who would be ready to consent to this lying Deceit, that they ought not to believe it, whatever Advantage might redound to me from such a Belief; nay, by Right, I should even tell them very plainly, that they ought not to be so closely attached to me, because they are obliged in Conscience to pass their Days in the highest Love of the supream Author of their Being, and to make it the prime and whole Care and Business of their Lives to please God, and to seek after him.

You here plainly perceive, after how excellent a Manner he grew his own Instructor, and how he so beautifully reduced these his Speculations into Practice, and with so much Nicety, that he deceived even me, who was always near him;

him: By these Actions, of which I could have formed no certain Judgment, if it had not been merely by this Accident; a Person may partly guess at the Lights, which God Almighty was pleased to give him, in order for his attaining to the Perfection of a Life truly Christian.

So great was his Zeal for the Glory of God; that he could not endure to see it violated by any Body of what Distinction soever; it was this Disposition which rendred him so loyally Zealous in the Service of the King, that, during the publick Troubles and Commotions in *Paris*, he stood out gloriously obstinate against the major Part of Mankind there, and ever afterwards gave all the Reasons, which were brought to extenuate the Crime of that Rebellion, no better Names, than those of colourable Pretences and artful Evasions; and he would frequently alledge, that, in a State, which was established for a Republique after the Form of the *Venetian* Government, it was little less than a Capital Crime in any Body, who should contribute towards placing a King at the Head
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of it, and presume upon oppressing the Liberty of a People, whom God himself had made free; but then, said he, on the other Hand, in a State, where the Monarchical Power is established, one cannot violate the Respect and the Loyalty that is due to Majesty, without being guilty of a kind of Sacrilege; because, *That* is not only an Emblem of the Power of God, but even, as one may say, a Participation of the Divine Puissance, which it is impossible to oppose, without visibly resisting at the same time the Ordination of the All-High, And that therefore no Writer can sufficiently exaggerate the Enormity of that Crime, though he was even to omit mentioning a Civil War, with which it is generally accompanied, and which is always in it self a Sin of the deepest and blackest Die, that any Man can commit against the Charity, which is due to his Neighbour. This was a Maxim, which he so strictly and sincerely observed, that, in those troublesome Times, he refused very considerable Advantages, rather than he would swerve from

it in the least. 'Twas a usual Saying with him; That he had as great an Aversion to Sinning in that rebellious Way, as he had to turn Murderer and Assassin, or to rob upon the High-Ways, that there was nothing went so contrary to his natural Inclinations; and notwithstanding the Advantages propounded to him, he never found within his Bosom the least Temptation to accept them.

These were his Sentiments, with regard to the Loyalty due to his Prince; and he was never to be reconciled with those, who ventured to argue on the Side of the contrary Party: And, what makes it plain, That this was not owing merely to Temper, or to his being Self-opinioned, is, that he always used a wonderful Sweetness of Behaviour towards those People, who had only personally offended him: To speak the Matter plain, he never made the least Difference between those and other People; and he so entirely forgot every Thing, that regarded nothing but his own Person, that it was really Difficult to make him remember any Injury of

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that Kind, without dwelling upon Circumstances. And when some People have wondered at his Conduct, he has said ; pray don't be at all amazed at it ; it is really no Virtue in me, 'tis down-right perfect Forgetfulness, and I remember little or nothing of the Matter. Thus it is most evidently Apparent, that whatever Transgressions against him were really personal, must never have made any very deep Impressions in the Mind of a Man, who could so easily forget them : For he was by Nature endowed with an excellent Memory ; inasmuch that he has frequently owned himself, that he never forgot any Thing, which he had a Mind to retain.

He reserved this Sweetness of Temper towards Persons, who disobliged him, even to the last ; for but a little while before his Death, having been very Ill used (in a Point which touched him nearly) by a Person, who had many and great Obligations to him, and being at the same Time obliged to receive some Services at her Hands, he thank't her even to an
excessive

excessive Degree of Civility. 'Twas impossible he should have done this out of mere Forgetfulness, because the Affront and the Obligation came together : It could be nothing but the pure Effect of his good Nature, it must have proceeded entirely from thence, and from his Backwardness to resent any Offences, which were only Personal.

All these gentle Inclinations of his, which I have remarked with so many Peculiarities belonging to him, will appear to a much greater Advantage, tho' in Miniature, by a little Picture which he has given us of himself, on a small Piece of Paper, written by his own Hand, in the following Words.

I love Poverty, because our Lord Jesus Christ loved it ; I love Wealth, because it puts one in a Way of assisting the wretched and the miserable. I keep Credit with all the World ; I return not Evil to those, that do Evil to me ; but I wish them a Condition equal to my own, in which one receives neither much Harm, nor Good, from the Generality of Mankind. I make it my Endeavour always to

be true, sincere, and faithful to all Men ; and I have a Tendernefs of Heart for all thofe, whom God has been pleafed to join with me in a ftricter Alliance ; and whether I be privately by my felf alone, or publickly expofed to the View of Mankind, I, in all my Actions, place God Almighty before mine Eyes, who is to judge them, and to whom I confecrate them all. Thefe are the fincere Sentiments of my Soul, and I will, all the Days of my Life, blefs my Redeemer, who has infpired me with thofe Sentiments, and who, from being a Man full of Weaknefs, Mifery, Concupifcence, Pride, and Ambition, hath made me a Man exempt from all thefe Evils, by the efficacious Power of his Grace, to which I acknowledge all Things to be due, having nothing of my felf but Wretchednefs and Woe.

He has thus given us a true Picture of himfelf, and let us fee, how, by having continually before his Eyes, the Paths, through which the Almighty was pleafed to conduct him, he never turned his Feet awry from the Heavenly Road, Thefe extraordinary Lights joined with
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the Greatness of his Genius, were no Obstacles at all to that wonderful Simplicity, which appeared through the whole Course of his Days, and which made him punctual in all the Practices of Life, that regard our Holy Religion : He had a sensible Affection for all the Divine Works of the Royal *Psalmist*, but particularly for the 118th *Psalm*, in which he found so many Things so exquisitely beautiful, that he took a particular Delight in repeating them. When he was discoursing with his Friends about the Variety of Excellencies to be met with in that sublime Poem ; he seemed to be something more than himself, and was transported, as it were, into a kind of Extasy : His Meditations upon these exalted Writings, gave him so quick and so lively a Sense of all the Ways and Means, by which we endeavour to pay Homage to the Divine Being, that there was not so much as a single one, which he passed by unheeded or neglected.

This extraordinary Simplicity appeared most eminently conspicuous in him, whenever he was
speaking

speaking either of God, or of himself; inso-
much, that the Evening before his Death, an
Ecclesiastick, who was a Man signalized for
his Wisdom and Virtue, coming to see him,
according as he himself had desired, after ha-
ving made an Hour's Stay with him, went
away so pleased, and so edified, that he said to
me: Go, Go, and be of good Comfort; if God
calls him, you have good Reason to thank him for
the Favours, he hath so abundantly bestowed upon
your Brother: I have always stood in Admiration
of many great Qualities, that were more conspicu-
ous in him. But I never remarked before, that
beautiful Simplicity, which I have just now been
an Eye-witness of; that is indeed an incomparable
Qualification, when it is met with in a Genius like
his; I could wish with all my Heart, that his
Case was to be my own, and that I might depart
after so edifying a manner in his room. It was
this remarkable Simplicity of his, which drew
that beautiful Saying from the eloquent Mouth
of a Person very eminent for Learning and Vir-
tue, viz. *That the Grace of God makes it self*
known

known in *Men* of great Genius, by little Things; and in *Men* of little Understanding, by the greatest.

The Reverend Curate of St. *Stephens*, who visited him, during the whole Course of his Illness, made the same Observation, and had this Expression continually in his Mouth: 'Tis a perfect innocent *Child*, he is humble, he is submissive, just like some toward and harmless Infant. 'Twas this Simplicity, that gave us room to use the Freedom of telling him his Faults, and he would give Ear, and yield to the Admonitions we gave him, without shewing the least Repugnance. His extream Vivacity of Spirit, would indeed make him now and then so impatient, that it was pretty hard to please him; but the Instant he was told of it, or perceived of his own self, that he had put any Body out of Humour by those little Fits of Peevishness, he made immediate Reparation; he would put on such a gentle and sweet Deportment, he would study afterwards to do so many good-natured and obliging Actions,

ons, that he never lost any Body's Friendship on that score. I endeavour to be as short in my Account of him as I can; otherwise I should have many Particulars to recite upon every little Passage that I have mentioned; but as I have not a Mind to extend the Subject to any Length, I come now to his last Sickness.

It began by a strange Loathing of all Eatables whatever, that seized him about two Months before his Death: His Physician advised him to abstain from all solid and substantial Food, and to Purge throughly: While he was in this Condition, he did a very remarkable Act of Charity. He took a good Man, and his Wife, and all their Family into his House, allotted them an Apartment, found them with Firing; and all this out of pure Goodness, for he had no other Advantage in it, but that (if that be an Advantage to a Man who was in love with Solitude) of not being alone in a House by himself. This good Man had a Son that happened quickly after to fall ill of the Small-Pox, and my Brother who want-
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ed my Assistance, feared I should be under some Apprehensions of coming there upon Account of my Children. This obliged him to get out of the way of the Infection : But as he was afraid that the sick Boy could not be removed in such a Condition without some Danger, he chose rather to go out of his own House, tho' he was then very much indisposed himself ; for says he, there is much less Danger in my changing Lodgings, and therefore I am the Person that ought to quit them. Accordingly he went out of his House on the 29th of *June*, and came to live with me, or rather to Die with me ; for, alas ! he was never more to enter his own Doors ; within three Days after he came to me, he was seized with a violent Cholic, that entirely deprived him of the Benefit of Sleep. But as he had a strong Spirit, and a courageous Heart, he endured his Pains with wonderful Patience. He did not fail of rising out of Bed every Day, and taking his Medicines his own self, and would not suffer any Body to do the least Thing about him ;

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the Physicians that had him under their Hands, saw that his Pains were grown to a considerable Height, but because he had a good and regular Pulse, without shewing the least Alteration or Appearance of a Fever ; they warranted him out of all Danger, and these too I remember were their Words : *There is not so much as the least Shadow of Danger in the Case.* Notwithstanding all their Talk, he finding his Pains continue upon him, and that he grew daily weaker and weaker for want of Sleep ; as soon as the fourth Day came, and before he took to his Bed, he sent for the Curate to come to him, and made his Confession : This raised a mighty Noise and Bustle among his Friends, and brought some of them in great Frights and Terrors to visit him ; and the Physicians themselves were under such a surprize, that they could not help shewing it.

My Brother perceiving the Commotion that this Proceeding of his had caused, was a little concerned at it ; and he said to me, *I had a Mind to take the Holy Communion, but since*
I see

I see every Body is so surprized at my going to Confession, I am afraid it would but make the surprize the greater. This is, I think, a Reason, why it is better to defer it, and the Curate being of the same Opinion, it was deferred accordingly. Mean while his Pains continued, and as the Curate came to visit him from time to time, he would never lose one of those Occasions of going to Confession. But not a Word was said of it, for fear of alarming the People, because the Physicians gave us daily fresh Assurances, that there was no Danger at all in his Sicknes; in Effect his Pains did diminish a little, and he began again to be able to get up and walk about his Chamber, however, they never quitted him entirely, and sometimes they would return with all their former Violence; so that he fell away, and grew mighty lean and meagre: But these Signs put the Doctors under no Apprehensions: But, let them say what they would, he always insisted upon it, that his Life was in a dangerous Condition, and never once failed confes-

sing himself in all the Times the Curate came to see him. Then he made his Will, in which the Poor were not forgotten; he acted a Violence upon his own good Nature, in restraining himself from giving away more to them. For he told me, that had Monsieur *Perier* been at *Paris*, and would have consented to it, he would have disposed of all his Effects in Favour of the Poor; and in Truth nothing else was in his Head or Heart so much as favouring the Poor, and he would sometimes break into these and the like Expressions. *How comes it that I have never done any Thing for the Poor, though I had always so great an Affection for them?* My Answer to him was, that he never was a Person of sufficient Substance and Ability to give them any extraordinary Assistances; and he replied, *Since I had not Plenty enough to give them any great Matters, I ought to have given them my Time and my Pains, and that is what I have been defective in; and if what the Doctors say prove true, and God once more raises me from this sick Bed, and restores me to my Health, I*
firmly

firmly resolve to have no other Employment, no other Business whatsoever, during the whole Course of my Life, but that of serving the Poor: These were the Sentiments of his Soul at that time, when God thought it proper to call for him.

All the time of this his last Sickness, he joined to this ardent Charity such a wonderful Stock of Patience, that he edified and surprized all those, who were about him, and he would say to them, who appeared to be uneasy and concerned, to see the hard Condition he lay under; *That for his Share he had not the least Uneasiness about it, and if he had any Apprehension upon him at all, it was that he feared he should be made a Cure of: And when he was asked the Reason of it, he replied, The Reason is, because I know the Dangers of Health, and the Advantages of Sickness.* Then again, when his Pains were at the strongest, and his Friends stood weeping around to behold him in such violent Agonies, he would express himself thus: *Don't lament me at this rate, Sickness is the natural State of Christians, because one is by that*
means

means, what one always ought to be, suffering in the midst of Evils and Adversity, and destitute of all the good Things of Prosperity, deprived of all that administers Pleasure and Gratification to the Senses, exempt from all the Passions, that are apt to accompany one through the Road of Life, void of Ambition, free from Avarice, and placing one's Attention continually upon Death. And is it not thus that Christians ought to pass their Lives? Is it not a singular Happiness, when a Man finds himself forced by Necessity into that State of Life, which he would otherwise be obliged in Conscience to chose of his own Accord? When he finds that he has nothing more to do than humbly and peaceably to submit. For this Reason I have no other Thing to request of you, but that you would prefer your Prayers to the Almighty, that he would bestow his Grace upon me. Behold with what sort of Spirit he endured all his Miseries.

He was extremely desirous of receiving the Communion, but the Physicians opposed him in that Point, alledging, that he could not do it Fasting, unless it was in the Night-time,
and

and that was judged improper, except in Cases of absolute Necessity. For who ever takes the Holy Communion by way of *Viaticum*, should first appear to be in imminent Danger of Death; and no such Symptoms appearing in him, they could not give him any such Advice. This nettled him a little, but he was obliged to yield up the Point. Mean while his Cholick continuing upon him without any Intermission, they prescribed to him drinking the Waters, which had indeed a good Effect, and gave him a great deal of Ease and Comfort: But on the sixth of *August* he was taken with a prodigious Deafness and Dizziness, joined with an intolerable Pain in the Head, and though the Doctors made little Matter of Wonder at it, and assured him it was nothing but a *Vapour* caused by the *Waters*, yet he would go to Confession, and begged with the greatest Vehemence, that could be, to have the Holy Sacrament administred to him, and beseeched (in the Name of God) that some Method might be found out to remove those Inconveniencies, which

which they had objected to him 'till then, and for this he pressed so eagerly, that one, who was by, reproached him for his Impatience, and told him he ought to yield to the Opinion of his Friends, that he was altered much for the better, and had but very slight Symptoms of the Cholick remaining, and that as he was troubled with no more than a mere Vapour arising from the Waters, it was by no means a reasonable Request to have the Holy Sacrament brought to him; and 'twould be much better to defer Receiving it, 'till he could receive it at Church: To this he replied, alas! no Body is sensible of my Misery, for no Body feels the Pain I feel, and they will find themselves very much deceived in their Opinion at the end; the Pain which I have in my Head is not common, but has in it something very extraordinary: However, finding that he had met with so great Opposition in what he desired, he forbore speaking any further about it; But, he said, *since they will not grant me this Favour, I have a great Mind to supply the want of it by*
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doing some good Work, and since I cannot communicate with Christ himself the Head, I would however communicate with him through his Members, and for that end I have thought, of having one of the sick Poor brought hither, and that he should have the same Attendance as I have; that he should have one purposely to Nurse and Watch him, and in fine, that there should not be the least difference made between him and me: For I would fain have this Consolation, to know there is at least one poor Body as well taken Care of as my self, amidst the Confusion, which I suffer, from beholding my self surrounded with a Plenty and Abundance of all Things. For when I consider, that at the very same Moment, I am so well provided for, there is an infinite Number of Poor, who are more Sick than I am, and who want the very Things the most absolutely necessary for them; That Thought, That Reflection gives me such Pain, such Uneasiness, as I am not able to support; and therefore let me beg ye, to go to the Curate, and desire him to convey a sick Person hither for that Purpose.

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I that Instant dispatched a Messenger to the Curate, who sent me back Word, he had no Body under his Care, that was in a Condition of being removed ; but that he would give my Brother as soon as ever he was well, an opportunity of exercising his Charity, by charging himself with an old Man, and taking Care of him during the Remainder of his Life ; for the Curate all this time was not in the least doubt about his Recovery.

When he saw he could not have a poor Man in his House with him, he begged the Favour of me that I would let him be carried to the Hospital of Incurables, because he had a great and ardent Desire to die in the Company of the Poor. I told him the Physicians thought it by no Means proper to remove him, considering the Condition he was in. This went very much against his Heart, and he made me solemnly promise him, that as soon as he had any Relaxation from his Pains, and became a little better, I would procure him the Satisfaction he so much covered.

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Mean while this Pain in the Head encreasing upon him, he always bore that, as he did all the other Ills, that afflicted him, (that is to say,) without making one Syllable of a Complaint; and one time above all the rest, when his Pains were at the Height, which happened to be on the 17th of *August*, he desired that I would have a Consultation of Physicians, but scarce had the Words dropt from his Mouth, but he scrupled what he said, and then thus he proceeded: I fear there is a little too much Ceremony, a little too much of the Love of Life in this Request; however, I shall not recede from it: Accordingly the Physicians met, and prescribed him to drink Whey, still assuring him, that he was in no manner of Danger, and that his Illness was no more than a Megrim in the Head, joined with a few Vapours which the Waters caused; but notwithstanding all that they could say, he never gave the least Credit to them, and desired me to get an Ecclesiastick to stay up that Night with him, and for my own part I found him so very Ill, that I

gave private Orders for Wax-candles, and all other Things to be got in a Readiness, in order for administering to him the Holy Communion the next Morning.

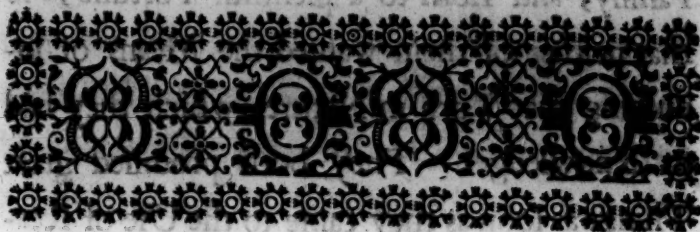
These Preparations were not at all unreasonable, nay, we found our selves in need of them much sooner than we expected, because about the middle of the Night he was seized with such a violent Convulsion; that as soon as it was past, we gave him over for dead; and we had this extream Dissatisfaction above all our other Sorrows of beholding him, as we thought, die without the Sacrament, after having so frequently and so earnestly desired it: But the Almighty who was pleased to favour so just and so fervent a desire, suspended as it were by Miracle that Convulsion, restored him entirely to as sound Reason and Judgment, as ever he enjoyed in full and perfect Health; the Curate as soon as he entered the Room with the Holy Sacrament, cried out to him, *Behold here is he, whom you have so much desired.* These Words perfectly awakened him, and

and as the Curate approached nearer to give him the Communion, he made a strong Effort, and without any Help lifted himself half way up in the Bed, in order to receive it with the greater Respect and Reverence : And the Curate having examined him according to Custom, as to his Belief of the principal Mysteries of the Faith ; he answered very distinctly, Yes, Sir ; *I do verily believe them all from the bottom of my Heart and Soul.* Then he received the Holy *Viaicum*, with so tender a Sense of what he was about, that he shed Tears very plentifully all the time, still answering every now and then, *I do heartily thank you Mr. Curate ;* and when he wished him the last Blessing, he said, *May the all gracious God never forsake me :* And these were (as I may say) his *last Words* ; for after having made his Thanksgiving, he was the next Moment seized again with his Convulsions, which never after quitted him, nor allowed him one Moment's Liberty of Thought, they continued strong upon him 'till he expired, and he expired

pired within four and twenty Hours afterwards
 on the 19th of *August* 1662, at One of the
 Clock in the Morning, Aged thirty-nine Years
 and two Months,



THE



THE
COMPARISON
BETWEEN
P I C U S
AND
Monsieur *Pascal*.



In the Parallels of *Plutarch* I seem
Lame in Respect to that which
runs between the two Christian
Heroes, I build my Comparison
upon. *Picus* indeed had the Advantage of *Pas-
cal* in his Birth, yet *Pascal* was of an ancient
Family,

Family, and Born to a plentiful Fortune ; so that neither of them wanted the Means of indulging that Turn in Nature, which they had to Knowledge. They both promised great Things as soon as they came to the Use of Reason, and were very early Authors.

Pascal wrote an excellent Treatise upon *Sounds* at twelve Years of Age, and at sixteen, another upon *Coniques*, which was esteemed the most perfect that had appeared since the Time of *Archimedes* ; and *Picus*, at sixteen, contracted the whole Sense of a very large Book of the *Decretals* in the Canon Law, which the World received for the best Thing it had enjoyed of the Kind. *Picus* had but little of the Schools, and was his own Master in almost all that ever he learned. *Pascal* never was in the Schools, and was his own Master in all that he knew, excepting the Rudiments his Father gave him at his setting out for a Man of Letters. *Picus* challenged the whole World, in *Philosophy* and *Divinity*, before his twentieth Year, and 'twas
thought

thought would have appeared more learned than any one Man then in being, if the Experiment had been tried; and the Father of *Pascal*, his only Master, and a Man of Figure among the Learned, became the Scholar of his Son before he was Twenty. The Memories of both were such, as were hardly ever enjoyed by any other, and, though the Memory and Understanding are naturally Dependant of very different Temperaments of Brain, yet was it their Happiness, and only theirs, to enjoy as great a Superiority of Judgment as Memory. They were both Laymen, and refused Matrimony, as an Impediment to those Abstractions, by which they hoped to force their Way to Heaven. *Picus* stood in the strongest Point of Light among the Learned, and the Pious in *Italy*, as did *Pascal* in *France*. Indeed the Vanity and Vices of *Picus*, when very Young, did not appear in *Pascal*; but he was so far sunk in Disquisitions, purely Humane, that he had very little Regard to the practical Part of Religion till his twenty-fourth Year, in which, by an

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Application to Books, he was convinced of the Necessity of being a *Practical* as well as a *Speculative* Christian ; and, from that Time, reduced his *Speculations* to *Practice*, and became as *Conspicuous* for *Devotion*, as he had been before for *Learning*, and gave no further Application to Humane Studies, but retired, like *Picus*, after his Disgrace in *Rome*, and pass'd the rest of his Days in a pious Solitude. *Picus* and *Pascal* were both resorted to, in their respective Ages and Countries, as the greatest Lights of their Time. They never concerned themselves with the Questions and Intricacies of the Schools, after they became the Votaries of Jesus Christ ; but endeavoured to Model *their* Lives by *His*. They had both a Tenderness and Compassion for the Poor, that engaged them in Charities, which deprived them of their very Utensils ; and all they possessed, excepting what in Justice should devolve upon the next in Blood,

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They were both Disciples of St. *Thomas*, and preferred his System to all others. The Sacred Writings were their Books of constant Reading, in which they were very perfect, as well in the Divine, the Moral, and mystical Parts, as in the Historical, all which is sufficiently Evidenced in their Works now Extant. They seemed equal in their Affections for Retirement, and, though they were in the World, lived, as if they were not, of it. They seemed to have an equal Aversion to the splendid Part of Life, and declined the great Employments, of which they were thought worthy both in Church and State. They loved the Poor, and solicited for the Spirit of Poverty, as if they thought it an Unhappiness, that Providence did not cast their Lots in harder Circumstances, to give them greater Occasions of exercising it. In the Entertainment of their Bodies, they carefully avoided every Thing, that tended to their Ease, and that was not of absolute Necessity to the Support of Life and Health; and *Pascal* lived, as if the *Life* of *Picus* had been

his *Labour*. They seemed equally laborious, and possessed of an equal Courage and Resolution in the Reformation of Manners. *Pascal*, indeed, is charged, by some, with *Prejudice* and *Insincerity* in some Steps he took in that Way, and is vindicated by others; but whether he received a *Prejudice* in Education, or otherwise, that occasioned *Mistakes*, in his *Party-Labours*, I am unable to determine; but as it is not an Article of my Duty to be of a *Party*, in Things above my Knowledge, I hope it will not be required, that I either censure or approve his Works in that Way; but, to close my Parallel, I think I may securely (and hope, without Offence) say, that the two great Men, I run it between, were so disposed, as if the Soul of *Pierre* had informed the Body of *Pascal*.

F I N I S.



